

# THE SPIRITUAL HOUSE

~~Foundation~~ In its ~~Foundation~~  
Foundation, Materials, Officers,  
and Discipline

## DESCRIB'D.

The Nomothetical & Coercive Power  
of the KING, in Ecclesiastical Affaires

## ASSERTED.

The Episcopal Office and Dignity,  
Together with the Liturgy of the  
Church of England *page 77.*

## VINDICATED.

In some Sermons Preached at St. Clement  
Danes, and St. Gregories neer St. Pauls London.

By Geo. Masterfon

Hath the Lord as great delight in Burnt Offerings and Sa-  
crifices, as in obeying the voice of the Lord? Behold,  
to obey is better then Sacrifice, and to hearken, then  
the fat of Rams, 1 Sam. 15. 22.

And they answered Josua, saying, All that thou commandest  
us we will do, according as we hearkned unto Moses in  
all things, so will we hearken unto thee, Josh. 1. 16, 17.

Εἰκων δ' ἑ Βασιλεὺς ἔστιν ἑμψυχὸς Θεός, In-  
certi Ap. Stobæum.

Printed for Philemon Stephens, the younger, living at  
the Golden Lyon in St. Pauls Church-Yard, 1661.

1883

1883







To the great Exemplar of  
PIETIE & VIRTUE,

Frances,

*Dutchess* of *Somerset*

Her Grace.

He Gentile  
Superstition,  
T (Madam) in-  
scrib'd not the  
Names of their

*Deities* upon the greatest  
*Donaries* which they made

A 2 them,

*The Epistle*

them, with a Devotion  
comparable to that, with  
which I lay this *Little  
Thing* at Your Grace's  
Feet.

The Compilement of  
this *Structure* is not in a  
Lofty and Noble *Corin-  
thian* form, with any Rich  
or Curious Embrodery of  
Words, but the whole is  
cemented together in the  
plain *Tuscan*. I could  
have given it a Franker  
Light, had I not known  
that *Devotion* (for which  
this

*Dedictory.*

this *Spirituell House* was built) requires collected, rather then diffused Spirits.

I dare not assume the Vanity, to think that it is (as the *Italians* use to speak of a well built Structure) *Fabrica ben raccolta*. But if Your Grace (who are so excellent a Judge) be pleas'd to afford it Your Approbation, for its usefulness or seasonableness, I shall rejoyce in my Endeavour: If otherwise, the

*The Epistle*

hand that erected, shall be first upon it, to pull it in pieces, and condemn it to rubbage and ruine.

But since (*Madam*) the simple Dedication of an Altar, (though the Materials of it are but Turf or Brick, and the Hand that erected it, unacquainted with Art) hath ever secur'd it against all, but Sacrilegious Hands; I am ready to overcome my Reason into a Belief, that this (otherwise inconsiderable)

*Dedictory.*

nable.) *Piece*, pleading the Cause of *His most Sacred Majestie's* Nomotheticall and Coercive Power in Matters of Religion, the Prelacy of my Lords, the Reverend Bishops (as Governours sent by him) and of the Pious (though despised) Liturgy of our Church (which three are fairly seated, and ruling in Your Graces Soul) it shall live under the shadow of Your great Name.

Thus (*Madam*) not  
without

*The Epistle*

without deep Acknowledgement of Your Graces undeserved Favours to my most unworthy Self, I take the boldness to assure you, that the remaining Thoughts and Actions of my Life, shall zealously aim at the Honour of being,

*Decemb.*

*the 20th.*

*1660.*

*My most honoured  
Lady,*

*Your Graces most  
devoted Servant,*

*Geo. Masterfon.*



1 Epistle of Peter, 2 Chap. 4 & 5 vers.

*To whom coming us unto a living stone, disal-  
lowed indeed of Men, but chosen of God, and  
precious,*

*We also as lively stones, are built up a spirituall  
house, an holy priesthood, to offer up spirituall  
sacrifices acceptable to God, by Jesus Christ.*

**T**HE first thoughts that the  
Sons of Men entertain of  
coming (or drawing nigh)  
to God, are formed in them,  
by the mediation of his  
goodnesse; that is, his profitablenesse or  
serviceablenesse to them, without this, all  
the beauty that is in the divine nature  
would never affect the heart of one of the  
lapsed Sons of *Adam*, for, though there be  
infinite charmes in the face of God, to at-  
tract the soules of all rationall Creatures  
that have eyes to behold the amiablenesse  
that is in his face; yet the power and justice

of God are more potent to deter the creature, conscious to it self of its own unworthinesse and guilt from coming to, or looking toward him.

The Son of God himself, though he be the brightnesse of his Fathers glory, and the expresse image of his Person (*ὡς ἑαυτοῦ* the character of his subsistence) would never lead one heart captive, were he not *χρησθε* beneficent and gracious, as well as *χρίσθ* anointed; so the Spouse, Cantic. 1. 3. *Because of the savour of thy good ointments, thy name is as ointment poured forth, therefore doe the Virgins love thee*; and our Apostle (in my Text) mentions not their coming unto God, but upon the hypothesis (or supposition) of their having *tasted that the Lord is gracious*, *vers. 2.* *ἐν χρησθε* his goodnesse is the cords of a Man with which he drawes us, and we run after him; without a precedent tast of that, we should never come to him; But if ye have tasted, it necessarily and immediatly follows, *To whom coming as unto a living stone, &c.*

In which words, you have an allusion to, or comparison between the Christian Church, and the Temple under the Law, (of which that was a type or figure) and this



this allusion stands in *four* things; the foundation, superstructure, priesthood, and sacrifices.

1 You have here in answer to the foundation of the Temple, *a stone*; specified, and illustrated by a peculiar Epithite [*a living stone*] and describ'd further by *two* things (for preventing that scandal (or offence) that might be taken at it; because *disallowed by men.*) that men might not stumble at, or dash their foot against this, it is true (saith our Apostle) this stone was *disallowed indeed of men*; but first it was *chosen of God*; though it were reprobated by them, it was elected by him; *non temere assumptus*. And,

2 *It is pretious too*: 1 *Cōram Deo*, precious in the sight of God. 2 *Apud fideles*, precious in the eyes of all beleivers, who prefer this stone to all pearls and diamonds before the treasures of silver and gold.

*Secondly*, You have here in allusion to the Temple, the *superstructure* upon this foundation [*ye also as lively stones are built up a spiritual house.*]

3 *The Priesthood*, dignified with the honourable title of *ἁγίων* an *holy priesthood*.

4 *The sacrifices*. 1 distinguished from those of the Law *πνευματικὰ* *spiritual*, the

sacrifices under the Law were *carnal*; but these are *spiritual sacrificies*. 2 The means how they become acceptable to God; namely by *Jesus Christ*.

The 1. Allusion is the foundation. [*A stone*] and heer 5. th: 1. that Christ is a stone. 2. How he is a stone. 3. How it fared with him (or what entertainment he found) he was *disallowed*. 4. By whom. And 5tly, their sin in disallowing him, in *three* respects. 1. Because a *living* stone. 2. Because *chosen* of God. And 3dly because *precious*.

1. Christ is a stone; thus the holy Prophets *Isaiah*, *Daniel*, and *Zachary* prophesied of him; Therefore thus saith the Lord God, behold I lay in *Sion* for a foundation, a stone, a tryed stone, a precious corner stone, a sure foundation, *Isay. 28. 16.*

Thou sawest til that a stone was cut out without hands, which smote the Image, *Dan. 2. 34.* Behold the stone that I have laid before *Joshua*: upon one stone shall be seven eyes, behold I will engrave the graving thereof saith the Lord of Hosts, *Zach. 3. 9.*

Thus the holy Apostles *Saint Peter* and *Saint Paul* term him. This is the stone which was set at nought of you builders, which is become the head of the corner, *Acts 4. 11.* And did all drink of the same spiritual drink (for they

they drank of that spiritual rock that followed them) *and that rock was Christ.* 1 Cor. 10. 4. He was a stone in his birth; *Daniels* stone, cut out of the mountain without hands; that is, made of a woman without a man. A stone in his passion: *Zacharye's* stone, graven and cut full of eyes. A stone in his resurrection; *Isaiah's* stone, layed in *Sion* for a foundation. A stone, of which the rock in the wildernesse was a type. now as that rock when it was smote by *Moses*, sent forth streames of water for quenching the *Israelites* thirst. So he, smitten in his passion, sends forth baptismal water, to wash us from our uncleanness, and eucharistical blood, to be our drink, to nourish us up unto eternal life. Thus Saint *John* tels you that our two Sacraments flowed from the side of our Saviour, when the Souldier peirced it with a spear. *But one of the Souldiers with a spear peirced his side, and forthwith came there out blood and water,* Joh. 19. 34. Thus Christ as a stone (or rock) sending forth streames, bespeaks the Jewes. In the last day, that great day of the feast, *Jesus* stood, and cryed saying, *if any man thirst let him come unto me and drink,* John. 7. 37. Thus he saith likewise of the streames of his grace. *Whosoever drinketh of the water that I*

shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water, springing up into everlasting life. Joh. 4. 14. Thus he is a stone, a stone sending forth streams of living water.

2. How is Christ a stone; He is a stone, (that is, metaphorically, or in an allegory as a stone) in a threefold respect.

1 In respect of his humane nature; he was hewen out of the same rock, dig'd out of the same quarry, as the rest of the Sons of men are; he was a stone of the old rock Adam, he was dig'd out of *Abrahams* quarry, made of a woman; he took part of the same flesh and blood that the other children doe; he was like unto us in all things *sin only excepted*; he was of the same rock with us, *only without any, the least sin.*

2 In respect of his passion; Nothing is more subject to contempt to be trod upon, to be spurn'd out of the way then a stone; The Kingly Prophet (speaking in the Person of Christ) saith, *I am a worm and no man*, Psal. 22. 6. He might have said *lapis ac non vir*, a stone and no man; a contemptible stone in his passion, rather then a man; never were any sufferings like his sufferings, never any sorrows like his sorrows; and yet behold, never was any Person in  
the

the midst of his sorrows and sufferings, so patient, so still, so stone like; *He was oppressed, and he was afflicted, yet he opened not his mouth.* Isaiah. 53. 7.

3 In respect of his strength and solidity; The chief virtue and property of a stone is, that it is firm and sure; Hence it is, that men place it in the foundation, and venture the fabrick upon it. Christ is a stone in this respect especially; ye may trust him, ye may confidently build upon him, ye may safely venture all your temporal and eternal concerns upon this foundation; he is the true rock, upon which whosoever builds his house shall stand, *though the rain descend, and the floods come, and the winds blow and beat upon it.* It is the strength, stability and solidity of Christ especially, that gives him the denomination of a stone heere; as in the verse immediately following the Text; Wherefore it is contained in the Scripture, *behold I lay in Sion a chief corner stone, &c. And he that beleeveth on him shall not be confounded.* 1 Pet. 2. 6.

As the gates of Hell cannot prevail against the Church, *because it is founded upon a Rock,* Math. 16. 18. no more shall the gates of Hell prevail against the particuler soule, that is regularly built upon this stone,  
thi;

this solid and sure foundation; and thus you have an account of the second thing, how Christ is a stone: come we now to see what entertainment he finds, how it fared with him, which is the third thing propounded.

3. The entertainment of this stone. The Text tels you *he was disallowed*, the English expression (in our translation) is too modest. It is in the language that the Apostle wrote ἀποδοκιμασίου *reprobatus* (Beza) *reprobaverunt* (Trem.) it was not a bare simple *disallowing* but a down right *reprobating* of him, and this they did two wayes.

1. In their words; when they stiled him *a deciever*: *That deciever*, with an emphasis, Sir we remember (say the Chief Priests and Pharises unto Pilat) *that, that deciever said*, &c. Mat. 27. 63. ἐκεῖνος ὁ πᾶν as if he had been the greatest Impostor, the veriest cheat, that ever was in the World. *A man gluttonous and a wine bibber, a friend of publicans and sinners*, Mat. 11. 19. *A Samaritan and one that had a Devill*, Joh. 8. 48. *Belzebub the God of flies or prince of Devils*, Mat. 12. 24. did they not reprobate him when they said *we will not have this man to rule over us*? Luke 19. 14. if this may be construed

construed but a disallowing of him, that (I am sure) was an avowed *reprobation*, when they put the highest indignity upon him, in preferring *Barrabbas* before him, *John 18. ult.*

2. They reprobated him by their works, you have seen the generation among whom our Lord Christ lived, with whom he convers'd in the daies of his flesh, laying him aside as a contemptible, refuse stone, to which they would not afford any room or place in the building : you may behold them now actually reprobating him, in their scourging of him, crowning him with thorns, nayling him to the Crosse, and piercing his side. He was not onely a man of sorrows & acquainted with grief (as the Prophet *Isay* c. 53. vers. 3.) but (as the same Prophet vers. 5.) *He was wounded for our transgressions, he was bruised for our iniquities* : had he been a cast-away, a person reprobated of God, they could not have treated him worse then they did, when he thirsted, thyy gave him Vinegar to drink : they powered upon him the utmost that spite and malice could invent when the very pangs of death were upon him, they inflicted upon him a shamefull, painfull, cursed death, they crucified him, and they

crucified him between two thieves, as the greatest and chiefest malefactor.

The Apostle saith of him (in a pathetic admiration of his humiliation) that he humbled himselfe, and became obedient unto death, even the death of the Cross: it may be truly said of those with whom he convers'd *reprobaverunt ad mortem mortem autem crucis* they rejected him to death, the death of reprobates, the death that hath a curse annexed to it, the death of the Cross, they prosecuted him in their rage and fury, till they brought him *lapis ad lapidem*, into a grave of stone, and then rolled a stone upon him, and so left him disallowed (or reprobated) with a witnesse.

But if he were a stone, that is incapable of disgrace, utterly unacquainted with sorrow, it is neither sensible of what is spoke, nor of what is done to it, the tongue that casts it aside with reproach, the hand that cuts and hews it, doth it not affect it any thing at all.

It is true, a stone indeed is insensible, but Christ was a *living stone* a stone endued with life and sense, a person very tender and sensible of the wounds they gave him with their tongues, the reproaches, taunts, and scoffs, they cast upon him, and of those  
likewise



likewise of their hands, he was sensible of the furrows which they made upon his back, the whips, the thornes, the nayles and spear, he was sensible of them all, he endured all patiently as a stone, but he felt it sensibly as a living stone. witnesse two things.

1. His passionate prayer, *Father if it be possible let this cup passe from me*, the cup of his passion, it was the cup of red wine, the cup of his Fathers displeasure: and this prayer he repeats no lesse then three times; *Mat. 26. 44.*

2, The apprehension he had of his ensuing sufferings, which was so great that it cast him into that agony, in which he sweat drops of blood, *Luk 22. 44.* whereby he made good this compellation of a stone, which use to give or sweat against rain or storms. he could not but be sensible of the Tempest when it fell upon him, who thus sweated in the sense of it before it came. and thus you see (the third thing) what entertainment he found, he was disallowed or reprobated.

But by whom was he thus dealt with? That is the,

4. Saint Peter saith (in the Text) *ἀνδρες ἀνθρώπων* (of men) of mean men it may be,

be, the multitude who know not the worth or valew of a stone. Nay, but they were the *builders*, they who should know what stone is fit for every place: so our Lord Christ, Did you never reade in the Scriptures, the stone *which the builders rejected*, the same is become the head of the corner? *Mat. 21. 42.* and so Saint Peter, This is the stone which was set at nought of you builders, *Acts 4. 11.* and the builders generally, universally; have any of the rulers or of the Pharises believed on him, *John 7. 48.* He among them who thought so well of himselfe as a chief master builder, that he despised the rest as persons who knew nothing, *Caiaphas*, was positively, and absolutely for the reprobating of him. One of them named *Caiaphas* being the highpriest that same year, said unto them, ye know nothing at all, nor consider that it is expedient for us, that one man ( meaning Christ ) should die for the people, *John 11. 49, 50.* Now lay these together, and you have a sad account of the lot that befell Christ, he was refused, (or disallowed) refused by the builders, by the chiefe of them, yea he was not onely disallowed, that is, not afforded to be the head, but he was reprobated, not allowed any room  
in

in the building; to be refused is not so much, it may be more honour (as the Tryers may prove) to be rejected, then approved by them; but to be refused of builders, who are presum'd to be skilfull, and by the chiefe of them, this is much indeed.

Againe, to be disallowed, not admitted to the chief place, this is not so much, for there are other places in the building in which he might have been set with some reputation, but to be wholly and absolutely reprobated, not allowed any place but to be cast out among the rubbish, this is hardly to be under gone, and yet this was the lot of Christ, he was disallowed not by men simply, but by the builders, the supposedly wisest men. and that leads me to the

5. Particuler, the aggration of their sin in disallowing him.

1. Because he was a living stone, who hath life in himselfe, even as the Father hath life in himselfe. *As the Father hath life in himselfe, so hath he given to the Son to have life in himselfe, John 5. 26.* a living stone, who gives life to all others, all kinds of life, temporall, spirituall, eternall, the life of nature, grace and glory. *In him was life,*

John 1. 4. not in the *Scocinians* sense, *Quia Christus primus vitam eternam & celestem annuntiavit, & revelavit, (Smalcus.)* because he first preached eternall life. or life *per meto nimiam pro vitæ eternæ clarissimo nuntio (Schlichtingius.)* the most eminent Preacher of life; but the meaning of the Text *in him was life* is originally radically as in the head or heart, from whence it is communicated to all the members; so that the rejecting, disallowing, or refusing of this living stone, is (being interpreted) the refusing of life it selfe, the choosing of death rather then life.

2. Because he was *chosen of God*, the reprobating of that which God hath elected, is an high aggravation of sin: because hereby the foolishnesse of man exalts it selfe against the wisdom of the onely wise God. Had Christ been a stone accidentally or by chance assum'd by men, had he been propounded for the advancement or carrying on of some politick designe, he might have been disallowed without any eminent hazard: but when God in infinite wisdom, and upon mature deliberation hath made choice of him, as the only proper foundation of mans happinesse, he cannot be reprobated by any, without adding many cubits

cubits to the stature of their transgression.

3. Because *he is precious*, that is truly and properly precious, *cujus exiguum alterius magnum exæquat*, a little of which compensats a great deal in other maters, Christ is the pearl of price which the wise Merchantman sels all that he hath to purchase, Christ is so precious that Saint Paul accounted his greatest priviledges, his choicest services yea and all things but losse and dung in comparison of him *Phil. 3. 5, 6, 7, 8.* to reject therefore a thing or person so precious as Christ is, is an exceeding high aggravation of their sin, he was *a living stone, chosen of God and precious* and yet *disallowed of men.*

Lay Christ then ( to improve this first general in a few words ) the foundation of your happinesse, as he was design'd by the God of Heaven; the Apostle tels you in the 1. to the Corinth. 3. chap. & 11 vers. *Other foundation can no man lay, then that is layed, which is Jesus Christ.* This is the rock upon which the wise builder erects his fabrick; all others are but sandy foundations; the House that is built upon them, the expectation that men raise from them, must fall in the day of the rain or tempest. As for instance.

1. They

1 They who build upon the bare name of Christianity. There is a vast difference between nominals and reals; names will never passe in the account of Heaven for things. The Church of *Sardis* had a faire name [ *a name that she lived* ] but this did not advantage her any thing, because [ *she was dead* ] *Apoc. 3. 1.*

2 They who build upon the shoulders of their religious progenitors, *the Grand-Mother Lois, and the Mother Eunice*. It is an happinesse too great for Parents to entail their graces together with their estates upon their children; all the holinesse they derive to them, is a fæderal holinesse only; a leprous Father begets a leprous child; the Father takes a potion, and is healed of his leprosy, but if the child use not that remedy, he dies in his uncleannesse; if you reflect upon the children of many holy men in Scripture, you may behold *Adams Cain, Abrahams Ismael, Isaacks Esau, Davids Amnon & Absolom, Aarons Nadab & Abihu, Elies Hophni & Phineas*: too many children are like *Manasses*;

*Hoc uno patris spectaculum  
Quod ejus imaginem reddidi ex contrario.*

(*Eman. Thesaur.*)

3 They who expect the end without  
the

the means; who build upon their predestination. There is a predestination to works as well as to life. For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, Ephes. 2. 10.

4. They who rely upon poor, weak, languishing intentions, that never ripen into action; the Poet derides; those whose intentions were alwayes blossoming, but never brought forth any ripe fruit, *cras te victoriam*, &c. good intentions fortified, with pious resolutions doe fairly introduce one into the paths of virtue, but the best intentions without action will never bring him to his journeys end. The Jewes (I beleeve) intended as they said, when they desired the Prophet to pray for them, and (say they) according to all that the Lord our God shall say, so declare unto us, and we will doe it, Jeremiah 42. 20. and yet he tels them they disssembled in their hearts, when they sent him unto the Lord; because (saith he) I have declared it to you, but ye have not obeyed the voyce of the Lord, nor anything for which he hath sent me unto you, vers. 21. good intentions are like the Angel that went before Toby to Rages; but the non execution of them, is like the dog that followed after him.

5 They who build upon their civil honesty, or negative goodnesse; they doe no man wrong; they are not this or that; the Scribes and Pharises, were ( without controversy ) unblameable in their conversation towards men; and it is not to be questioned'd but that the Pharise spake truth, who said *God I thank thee, that I am not as other men are, extortioners, unjust, adulterers, I fast twice in the weeke, I give tithes of all that I possesse*, Luke 18. 11, 12. and yet our Lord Christ saith, except your righteousness exceed the righteousness of the Scribes and Pharises, ye shall in no case enter into the Kingdom of heaven, Mat 5. 20.

6 They who build upon their religious performances, their own righteousness; Christ became a stone of offence to the Jews, when they would be saved by the works of the Law. Rom. 9. 31, 32. and Saint Paul saith, *Christ is become of none effect unto you, whosoever of you, are justified by the Law; ye are fallen from grace*. Galat. 5. 4.

We may safely say of all these, as Christ did to his Disciples (when they shew'd him the fabrick of the material Temple) *there shall not be left one stone upon another, that shall not be throwen down*. Mark. 13. 2.

2 Take heed of disallowing or rejecting Christ. Beza (upon the T.) saith *etiam nos hodie*



*bodie vita & moribus reprobamus.* Men may, and doe at this day reject Christ by their vitious lives, and evil manners; they reject or reprobate him in general who are disobedient to the word. *A stone of stumbling and a rock of offence, even to them which stumble at the word, being disobedient.* 1 Pet. 2.8. they more particularly, who refuse, neglect or despise his ordinances; the rejecting of them, is the rejecting of Christ in his wisdom and faithfulness.

Every man that lives in a known sin, prefers *Barabbas* before him.

It is this, and this only, that renders it a thing perfectly reasonable that the sufferings of sinners should be eternal, in the place of torment, because by rejecting Christ, they condemn that immortal and eternal life, which God puts into their hands, and upon which they might lay hold, by embracing and entertaining him. Is there any thing more rational and equal then this, that when God sets life and death before men, immortal life by entertaining Christ, and eternal death by rejecting him, they who choose death, should have their portion or part in it? Take heed least while you acknowledge (as you cannot but doe) the reasonableness of this, you doe not (as the Jews did) condemn your selves in a third

Person, *Mat. 21. 41.* and so I passe from this to the second general.

2 The superstructure or fabrick, that is built upon this foundation. *ye also as lively stones are built up a spiritual house, vers. 5.* In which there are three things considerable; the materials, edifice, and the manner how it becometh such.

1 The materials are 1. in general [*ye*] 2. more particularly [*lively stones*] If you would know,

1 Who these [*ye*] are, you must have recourse to the beginning of this Epistle; in the first and second verses of the first chapter, they are describ'd by two names, *strangers* and *elect*.

1 *Strangers: advenis, inquilinis; in solos Judeos competit.* It appertaines to the Jews only (saith Master Calvin upon the place) who are here called *strangers*, not as the believers are afterwards, *I beseech you as strangers and pilgrims abstain from fleshly lusts,* 1 Pet. 2. 11. because heaven is their Countrey, and they are heer from home; but because they were cast out from that Land (the Land of *Canaan*) which was peculiarly theirs; and were now dispers'd and scattered through *Pontus, Galatia, Cappadocia, &c.* Or,

*Advenis, strangers; i. e. ijs qui ex gentilismo*

*lismo in rem publicam populi Dei transferant.* (*Gualt.*) who were transplanted from genti-  
lisme into the Society of Gods people. I  
undertake not to umpire between *Calvin*  
and *Gualter* whether they were Jews or  
Gentiles; but take that which they both  
agree in, the [ye] heer, the materials of  
this spiritual house to be Christians; that  
is, persons made proselites to the faith and  
profession of Christ, whether from the tents  
of Judaisme or gentilisme, it matters not.  
the [ye] are Christians, they the materials  
of this spiritual house; but not all we hope  
(*will some say*) for the Apostle stiles them.

2 *Elect.* whence they infer, that none  
ought to be accounted members of the  
Church, (the materials of this spiritual  
house) but the *elect* only.

The *elect* in their sense, are (I acknow-  
ledg) the sole Members of the invisible  
Church, but all that professe the name of  
Christ, may, and ought to be reputed mem-  
bers of the visible Church. This Saint *Paul*  
hath put wholly out of controversy by tel-  
ling us, that *in a great house, there are, not  
only vessels of gold and of silver, but also of  
wood, and of earth: and some to honor, and  
some to dishonor,* 2 Tim. 2. 20.

And for the *elect* (in Saint *Peters* Text)  
the great Patrons of absolute and irrespe-

tive election, understand them either of general election to Christianity: *electis i. e. de face hominum segregatis, ad meliorem quandam sortem.* (Aret.) *elect.* that is separated from the dregs and vap of mankind, to a better lot and portion in Christianity.

Or (at most) *elect* in the judgment of charity, so Calvin, Gods election being a secret laid up in his own bosom, which cannot be known but by the singuler and especial revelation of the holy ghost *quæri potest unde hoc compertum habuerit.* It may be demanded how the Apostle knew that these Persons were *elect*? and his answer is, we may not anxiously enquire concerning the election of our Brethren, but make our judgment of it from their vocation, *ut pro electis habeantur, quicumque per fidem, in ecclesiam sunt ceptati:* that they should be deem'd *elect* who are joynd unto the Church by faith: *est enim hoc charitatis, non fidei iudicium;* the utmost judgment that we can make in this case being of charity only, and not assurance: and he sums up his resolution in these words, *quatenus ergo præ se ferebant se Dei spiritu regenitos, in electis Dei ipsos numerat.* For as much therefore as they profes'd themselves regenerate by the holy ghost, he reckons them among the *elect*. This second title then *elect* doth not (even  
in

in the judgment of these men) oppose or gain-say our interpretation of [ye] by Christians, all that professe the faith of Christ. And thus you see in general who are the materials of this house [ye] Christians.

2. More particularly *lively* (or living stones) *ὡς λίθοι ζῶντες* Christians are here called *living stones* (waving some other respects) by way of antithesis (or opposition) especially, to those inanimate (or dead) stones, that were the materials of the Jewish Temple. *Living stones*, i. e. such as have a principle of life and motion in themselves. And they are therefore said in the preceding verse to come unto the foundation. (to whom coming.)

The stones in the material Temple were not active (they did not offer themselves, or come unto the foundation.) but meerly passive, they were brought and layed upon it; but heer the stones are active, and come; and accordingly the Apostle bespeaks them as *living stones* *ὡκεδόμενοι* not only *edificati* (as Beza) whom our translation follows) *built*; but *edifice mini* (as Tremel. and the Margin in our Bibles,) *be ye built*; which cleerly implies not a little activity in Christians, in building up themselves.

No doctrine hath ever shed a more malignant influence upon religion, or cast the Professors,

Professors of it, into so deep a sleep, as that which with an open face and directly, or by consequence and with a glance of its eye, ascribes the whole work of our salvation so to God, as to deny man any activity in the conduct or promoting of it. For, they who are excited with the greatest earnestnesse to build up themselves, are yet too prone to lye still in the dust; but when men perswade themselves, (or are taught by others to believe) that they cannot contribute any thing towards the building up of themselves, they must unavoidably remain riveted to, or rooted in the earth, without any endeavour of coming to the foundation, making any application of themselves to Christ. As *Suetonius* observes of *Tiberius*, *religionum negligentem fuisse, quippe persuasionis plenum cuncta fato agi*; he was the more carelesse in the things of religion, because he was full of this persuasion, that all things are guided by fate; to prevent this the Apostle tels Christians, that they are *living stones*; in which expression as the priviledges of Christians are couch'd, so their duty is implied; for, as *living stones* you have a principle of reason and understanding to judge of the foundation, whether it be a rock or sand; as *living stones* you are endued with wils, to make choice of the  
rock

rock or sands, as your foundation, to come, or not to come to, to build, or not to build upon the living stone, Christ. And thus you have an account of the 1. particular the materials of this house [ye] and ye as living stones. the next thing to be considered, is,

2. The edifice, a spiritual house.

1. *An House.* Thus the Church is frequently stile in Scripture: that thou mayest know how thou oughtest to behave thy selfe in the house of God, which is the Church of the living God, 1 Tim. 3. 15 & Heb. 3. 6. and Moses verily was faithful in all his house as a servant, but Christ as a Son over his own house, whose house are we, &c. the Church is called an house, either metonymically, as the house is put for the family that inhabit it. as Gen. 7. 1. and the Lord said unto Noah, come thou and all thy house into the Ark. And now (said Jacob, Gen 30. 30.) when shall I provide for mine own house also? or an house by way of allusion principally to the Temple, or unto any other house.

2. *A spirituall house.* That is, metaphorically, and allusively, to all intents and purposes in spiritual things, that which an house is in temporal. The estate of Christians (as they are in Society) is set forth to us in Scripture, in divers and sundry terms; sometimes of a flock, ye are his flock frequently



quently in the Psalms; sometimes of husbandry, *ye are Gods husbandry*, 1 Cor. 3. 9. sometimes of a building, *ye are Gods building*, 1 Cor. 3. 9. and so in the Text, a *spiritual house*.

In this *spiritual house* (without offering violence to the allegory) there are (as in every well built material house) 3. things especially requisit; symetry, decor, and distribution.

1. *Symetry*, This in a material building is the convenience or proportion that runneth between the parts and the whole; and this reconciles those seemingly opposite things, *uniformity* and *variety*.

*Uniformity* is so necessary (if not to the beeing, yet) to the well or comely beeing of any house, that without this, it is but a confused heap; yet it is not to be imagined that the most uniform building should not admit of variety; for, Art must be acknowledged in its highest perfection, when it may be reduc'd to some natural principle. (the most judicious Artists being but the mimiques of nature.)

Now the natural fabrick of Mans body is (according to the saying of *Protagoras*) τὸ εἶναι ἀνθρώπων χερμαίων μέτρον the prototype of all exact symetry; no structure can be (possibly) more uniform then our bodies,



dies, in the whole figuration of them, each side agreeing with the other, both in the number, the quality, and in the measure of the parts: and yet there is great variety and diversity; for, some are round as the armes, other flat as the hands; some prominent, and some more retired; thus in the *spiritual house* (the Church) though there be great variety: some learned, other unlearned; some rich, other poor, some noble and honourable, other mean and vile; some strong men, other babes in Christ; some Fathers, other children.

Or as, though in an house there be a cellar, pantry, kitchen, and other rooms of meaner office, as well as a parlour, bed-chamber, and closet: and great variety between these in respect of form, height and latitude; yet because there is a convenience and proportion running between the parts and the whole; this satisfies for the diversity, and reconciles it (by the force of proportion) to that regularity or symetry that ought to be in the building. So in the *spiritual house* (the Church) though the members be various, yet they may be correspondent, if the convenienty or proportion (in which symetry consists) be held: and it must necessarily be with that Church, in which this symetry is found, as they say of the

the material Church of *Santa Giustina* in *Padova* (though the materials be but ordinary stone, without any garnishment of sculpture) yet it ravisheth the beholders eye, by a secret harmony in the proportion.

2 Decor. This (in a material house) consists in the keeping of a due respect between the habitation and the Inhabitant. It was the saying of a great Artist (*Palladius*) that no fabrick is to be regulated by any certain dimensions, but by the dignity only of the Master. The Gentiles having respect to this were profusely liberal in adorning their Temples (witness that of *Ceres Eleusina* at *Ephesus*) upon perswasion that their Gods dwelt in them; and the God of heaven (though he doe not dwell in Temples made with hands as *Saint Paul* tels the Men of *Athens*, *Acts* 17. 24.) yet (because the Temple at *Jerusalem* was dedicated to his worship, and appropriated to him) he complains (by the Prophet *Haggai*) for want of this decor, the not-keeping a due respect between the habitation and himself the Inhabitant. *Is it time for you, oh ye, to dwell in your cealed houses, and this house lye wast?* Hag. 1. 4. In the spiritual house, (the Church) in which God hath said he will dwell for ever, the decor is holinesse: the Inhabitant is holy, and therefore the habitation should be so.

It

It is true of the spiritual house, that David speaks of the material Temple, *Holiness becometh thine house oh Lord for ever*, Psal. 93. and upon the account of his own holinesse, God requires this due respect. *It is written be ye holy, for I am holy.* 1 Pet. 1. 16. and Saint Paul urgeth it likewise upon the same account. *Know ye not that ye are the Temple of God, and that the spirit of God dwelleth in you? if any Man defile the Temple of God, him shall God destroy: for the Temple of God is holy, which Temple ye are.* 1 Cor. 3. 16, 17.

3 Distribution. The designing of all the rooms to their severall and respective offices. In the spiritual house likewise, there must be such a distribution. Thus the Apostle, *and he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers.* Ephes. 4. 11. and more expressly, 1 Cor. 12. 28. *God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, &c.* for as (in material buildings) some stones doe well within dores, that would not serve without, to bear out weather: and others doe better without then they would doe within: so some Christians are more for use, and lesse for ornament; others more for ornament and lesse for use: as therefore God (in his wisdom) hath design'd and appointed men,

men, so they ought to keep their station, to continue in that calling or place which ye Mr. *Builder* hath distributed to them: and thus you have an account of the 2d. thing; the superstructure a *spiritual house*.

3 The manner how Christians become such an house: and that is, *by being built up or building up themselves*: so (if this Text do not bear it) Saint *Jude* saith expressly *But ye beloved, building up your selves on your most holy faith*, vers. 20. for (though it be strange, yet) it is true, we are both *stones*, and *builders*: to be built, and to build up our selves. *Stones*, in respect of them whom God hath set over us, to square and frame us; and *builders* in respect of our selves first, and then of those who are committed to us, either by the obligation of duty or charity; every one being to build up those that are committed to his charge, into an house for God to dwell in.

In respect of our selves we are to build God an Oratory; in respect of our particular Families, we are to build him a Chappel: and if we have a larger circuit (if we be set in publick place) we are to build him a Church.

This expression of being *built up* (or *building up our selves*) implies 2. things.

- 1 To what end, or upon what terms or conditions

conditions we ought to come unto Christ; *nempe ut in ipso fundemur* (Calvin) that we may be built up on him; *to whom coming, &c. ye are built up, &c.* though Christ the living stone, be a most sure and tried foundation, a rock, and a rock of ages, yet he will bear no more, then God hath design'd him as a foundation to bear.

It is a maxime of ( the great Architect ) Vitruvius, *fundationes fodiantur si queant inveniri ad solidum & in solido*, let the foundation be laid if it may be upon a solid rock: by which words, he commends to us (saith a learned English Commentator) not only a diligent, but even a jealous examination, what the foundation will bear.

Though there be no other foundation but Christ, and though this foundation be infinitely sufficient to bear the utmost weight that can regularly be laid on it; yet *this foundation would sink under the burden of the least known sin, unrepented of.* They therefore that come to him, (i. e.) who expect salvation by him) upon any other terms or condition, then being built up by obedience and conformity to him, by increasing in virtue and good works, instead of founding, doe but confound their own happinesse.

2dly. This expression of *building up our selves* (or being built up) implies that uni-  
on

on in affection, that should be between those who are members of the same Church: An house built up, though the materials before the building (timber, stones, mortar and the rest) were divers and sundry, yet are all so united that they become one. So in the spiritual house, though every particular Christian be an house (or Temple) for the holy Ghost to dwell in, yet by being built up all are united into one *Basilicon*, or Princely fabrick.

An *Italian* Architect (*Leon Batista Alberti*) is so curious in the point of union in a material fabrick, that he wisheth that all the timber should be cut out of the same Forrest, and all the stones dig'd out of the same quarry. This might not (probably) conduce more to the union of the house, then if the timber and stones were cut and dig'd out of divers Forrests, and quarryes. But (sure I am) it conduceth not a little to the union of the spiritual house, that the timber and stones be cut and hewen out of the same Forrest and pit. For, when one saith *I am of Paul*, and another *I am of Apollos*, and a third *I am of Cephas*, this genders to envy, strife and division, as the Apostle, *1 Cor. 3. 3, 4.*

There are two things that tend much to the preservation of this union.

I A spi-

1. A Spirit of Contentation, with that estate and condition in which God hath plac'd every Member of the Church. For, as it tends to Schism in the natural body, if the foot shall envy the hand, or the ear the eye, or any of the members the head. If the foot shall say, why should I bear the burthen of the whole, and not be supported as well as the head is? or the hand say, why should I be employed as the instrument of action, and not partake with the eye, in its more honourable and easy imploymēt of speculation? So in the spiritual body, if one member emulate or envy another, the Subject the Prince, the Presbyter the Bishop, it must necessarily cause a cleft or schism in the building, which may ruin the whole. For, as in material buildings, all openings are weaknings; and therefore skilful builders advise that dores and windows be as few in number, and as moderate in dimension as may be. A spirit of contentation therefore is of a primary necessity to the preservation of union.

2. A Mutual Communication of particular faculties for the good of the whole. For, as the foot in the natural body can't

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refuse



refuse to walk, the hand to work, or the eye to see, without the apparent prejudice of the whole. No more can any member in the spiritual fabrick, withhold his particular ability from the rest, without their detriment, and suffering losse by it. As when the members in the fable conspired to withhold nourishment from the belly, they conspired but their own ruine in weakning it. And as they observe in Architecture, it is a notorious solæcism to weaken that part, which must strengthen all the rest. But when every member communicates its particular faculty (the feet walk, the hands work, the eyes see, the ear hears, the tongue speaks) this tends to the union of the whole, with the advantage of welfare to the particular members. And thus I have considered the Christian Church as a spiritual house. Whence this inference naturally may be drawn, *viz.*

There is a Master of this house, by whom the family ought to be ruled and Governed.

It was an equitable and natural law, that King *Ahasuerus* made (upon his Queen *Vashti's* disobedience) *That every man should bear Rule in his own house,*  
Hester



Hester 1. ult. It is much more reasonable, that God (the Master of this Spiritual House) should bear Rule in it. Our very being in Gods house, doth necessarily oblige us to Subjection and Obedience to him. When the Holy Ghost saith, such or such persons were in such, or such an house, he intends subjection by it, *Numb. 30. 3. ult.* Thus when the Israelites are said to be in *Pharaohs* house, the meaning is, they were subject to him. *Did I plainly appear unto the house of thy Father, when they were in Egypt in Pharaohs house?* 1 Sam. 2. 27. Let us therefore give up our selves conscionably and sincerely to the Government of our great Lord and Master.

In things fundamental and essential to be believed and practised, we are to receive our direction from his lips only, as he spake by the mouths or pens of those holy men, Prophets, and Apostles, who were inspir'd by the Holy Ghost: Thus the Apostle expressly, *Though we, or an Angel from Heaven, Preach any other Gospel unto you, then that which we have Preached unto you, let him be accursed. As we said before, so say I now again, if any man Preach any other Gospel unto you, then*

that ye have received, let him be accursed, Gal. i. 8, 9. where you have the Divine inviolable authority of the holy Scripture asserted; and a very dreadful sentence thundred against any person (of what rank or quality soever) that shall presume to innovate, or introduce any Doctrine contrary to the Doctrine of those holy Men, who spake as they were inspir'd by the Holy Ghost.

*Though we, i. e. Paul himself, and the Brethren that were with him, (in whose name he salutes the Churches of Galatia, ver. 2.) or though we, i. e. (as Vincent. Lirinens.) etiamsi Petrus, etiamsi Andreas, etiamsi Joannes, etiamsi omnis Apostolorum chorus Evangelizet vobis præterquam quod Evangelizavimus Anathema, sit (l. i. c. 12. præscript. advers. profan. heresum novitates)* Though Peter, Andrew, John, though the whole company of the Apostles, should Preach to you any other Gospel, then that which we have preached, let him be Anathema. *Tremenda districtio*, a dreadful sentence (saith he) yet *parum est*, this is but little in respect of that which followes, *Though an Angel from Heaven should Preach any other Gospel unto you, let him be accursed.* Audite populi, tribus, linguæ,

linguæ, viri, mulieres, pueri, senes, tota gens Christianorum Sancta (as Damas. Orat. 2. de imagin.) give ear, O ye people, tribes and tongues, men, women, children, all the holy company that is called Christians in all the world, *Licet Angelus, licet Rex Evangelizet vobis præter id quod accepistis, aures occludite.* Though a King or Angel Preach any other Gospel to you, then that ye have received, you are to stop your ears, and be as deaf unto his Doctrine.

But here you must take heed of wrestling, or misunderstanding the Apostles *παρ' ὃ* (*præter id, or præterquam quod, then that which we have preached*) for, this doth not confine the dispensers of the word, to a strict observation of those expressions and syllables only in their Administration, which the Apostles used: they may (notwithstanding this commination) use expressions of their own, (or borrow them from other professions) in explicating, illustrating, or confirming the Truths of the Scripture. But the Apostles [*παρ' ὃ*] is either to be interpreted *contra* (contrary to) as it is frequently used. *παρὰ φύσιν* (in *Aristot.*) *præter, i. e. contra naturam*

ὅτι παρὰ νόμον, *præter*, i.e. *contra legem* (beside, that is, contrary to nature. And beside the Law, that is contrary to it. Thus the preposition *præter* is used likewise by Terence (in *Andria*) *præter civium morem atque legem*, beside, (that is contrary to) the Law and Custom of Citizens. So St. August. explicates this Text. *Non ait plusquam accepistis, sed præterquam quod accepistis* (Tract. 99. in *Joan.* he saith not more than you received, but other then, or beside that which you have received: for (saith the Father) had he said, *more then you received*, he had prejudiced himself, who desired earnestly to see the faces of his Thessalonians, *That he might perfect that, which was lacking in their faith*, 1 Thes. 3. 10.

ὅτι παρὰ τὸ (other then that which you have received) *quicquid Evangelio quasi ad salutem necessarium additur* (Para.) whatsoever is added to the Gospel, as necessary to salvation. I said therefore we are to receive our direction from the Lips of God only in things *Essential* and *Fundamental*.

A fundamental (in general) is that upon which other things are built. *Fundamentalls* in Religion, are those primitive

tive truths, without the knowledge of which we can neither believe aright, nor yield that obedience which we owe to God. In these (I say) we are to depend upon God only for direction, to hear no voice but his, for (as they observe in Architecture) the yielding of a stone in the lower part of a Fabrick, but an hairs breadth, will make a cleft of more then half a foot aloft. So important are fundamental errors.

A small error in the beginning, and foundation of all things, proves in the procedure, and end of them a great mischief. And therefore God appointed the Foundation of the Tabernacle to be of massy pieces of silver; intimating thereby the solidity and purity of the Truth, whereupon the Church is founded: And a *Rabby* of our own observes, that every man in *Israel*, from twenty years old and upward, was to give half a shekel towards these foundation-pieces; whereas to other things they were not bound to a set summe, but every man to give as his heart moved him, which might teach them, that to the Fundamentalls of Religion they were all bound, but in other things, each one according to the gift

given him; gold, or silver, or purple, or scarlet, or fine linnen, or goats hair, (*Lightfoot on Exod. 30.*) So that thus you see in things fundamental and essential, we are to receive directions from the great Master of the house, God only. But

In things circumstantial (even in Religion, and the Worship of God) it is the masters pleasure, that we should receive directions in them, from his stewards.

The High Steward in this house (under God) is the King (or Higher Powers) intrusted by God with a legislative, and coercive (or constraining) power.

By the *Higher Powers* I intend the person, not the office. And that by no less authority then *St. Pauls*, who calls (*ἡγεμονίαι ὑπερσχησάσαι*) the *Higher Powers*, Rom. 13. 1. at the 3d. verse (*ἄρχοντες*) Rulers.

Now this higher, (or highest Power) is a single person, or company of men, intrusted with Sovereign Power over the people, he, (or they) being subject only to the Empire or power of God himself. I say a single person, or company of men: For though that which commands in chief,

chief, or in whom the highest Power is invested, must necessarily be one: yet it is not of necessity, that it be one in or by nature, but it sufficeth, if it be one by institution, so that the highest Power, is not appropriated to Kings, or absolute Monarchs onely; but in a rightly constituted Aristocracy or Common-wealth, the Optimates, Senat, Estates, (or by what other Title they are Dignified) are the highest Power: And they, or He, (the King) is only subject to the Empire of God himself. For, he is not, cannot (in any propriety of speech) be called the highest Power, but because there is not among men, any higher Power. *Super Imperatorem* (saith Optatus contra Parmenianum l. 3.) *Non est nisi solus Deus qui fecit Imperatorem.* There is none superiour to the Emperour, but God only who made the Emperour. And so *Tertullian* (ad Scap.) *Colimus Imperatorem sic, quomodo & nobis licet, & ipsi expedit, ut hominem a Deo secundum, & solo Deo minorem.* We so reverence the Emperour, as it is meet for him, and lawfull for us, as a man second unto God, and inferiour to God only. You may perceive by this what I mean by the Higher Power; but  
since

Since the good providence of God hath cast us under (the best of Governments) Monarchy, I shall speak in the ensuing discourse concerning the single person, the King only. And

1. He is intrusted by God, with Authority and Power, not only in Civill matters, and affairs of State; but in Ecclesiasticall matters, the Affaires of Religion in the Church. There are 3. Arguments that evince this.

1. St. Paul tells you, Rom. 13. 4. *He is the Minister of God to thee for good.* (ἐστὶν τοῦ θεοῦ διάκονος) indefinitely, universally. And explicating himself afterward more distinctly, he tells us that Kings (and persons in eminent, or the highest place ἐν ὑπεροχῇ) were instituted and appointed of God to this end and purpose, *that we should lead a quiet and peaceable life under them, not only in all honesty, but in all piety,* 1 Tim. 2. 2. The happiness of a City, Country, or Kingdom, consists in this, *ut Dei sit amans, & amata Deo*, That it love, and be beloved of God. *Ut illum sibi Regem, se illius populum agnoscat.* (August. de Civit. Dei l. 5. c. 14.) That it be in subjection to God, whom it hath over it for its King. And the Father pronounceth



ethl Kings happy, *Si suam potestatem ad Dei cultum maxime dilatandum, Majestati ejus famulam faciant.* If by promoting his worship as far as they can, they subject their power to the Majesty of God.

Thus the Emperours *Theodosius* and *Honorius* (*Epist. ad Marcellinum*) tell him, that they design'd not any thing in all their Labour of War, and Councells of Peace, *Nisi ut verum Dei cultum, orbis nostri plebs devota custodiat*; That the people devoted to their service, might follow the right worship of God.

*Theodosius* likewise (*in Ep. ad Cyrillum*) *Cæsarei est muneris, ut non solum pacifice, sed pietatem subditi vivant*, The Emperour must take care that his Subjects live under him, not only peaceably, but piously. Thus *Isidor Pelusiota* propounds the same end to the Prince as to the Priest. *τὸ δὲ ἑνὸς τοῦ σωτηρίας.* The Salvation of their Subjects; to which that of *Ammianus Marcellinus* agrees fully, *Nihil aliud est imperium (ut sapientes definiunt) nisi cura salutis aliene.* (l. 39.) Empire is nothing else (in the judgment of wise men) but the care of the Welfare and Salvation of others. Since then this is the end which Kings are to propound unto themselves, that their Subjects

Subjects may live under them, not onely  
 honestly, but godly; it necessarily fol-  
 lows, that they must be intrusted with  
 Authority and Power in Ecclesiasticall  
 matters. For, the end being admitted,  
 we must admit those things without  
 which the end cannot be attain'd. And  
 accordingly we find God laying his com-  
 mand upon Kings in Scripture. *When  
 the King sitteth upon the Throne of his King-  
 dom, he shall write him a Copy of this Law  
 in a book, out of that which is before the  
 Priests and the Levites, and it shall be with  
 him, and he shall read therein, all the dayes of  
 his life, that he may learn to fear the Lord  
 his God, Deut. 17. 18, 19. and Psal. 2. 10,  
 11. Be wise now therefore O ye Kings; serve  
 the Lord with fear, and rejoyce with trembling*  
 If you will admit St. Augustine to com-  
 ment upon this Text, he will tell you  
 how Kings, as Kings, serve God. *Si in  
 suo regno bona iubeant, mala prohibeant, non  
 solum qua pertinent ad humanam societatem,  
 verum etiam qua pertinent ad divinam reli-  
 gionem. (contra Crescon. l. 3. c. 51.)*  
 when they command those things to be  
 done which are good, and prohibit evill  
 actions, not only in things appertaining to  
 humane society, but in things appertain-  
 ing

ing to Religion. And yet more fully and  
 expresly, *Quomodo ergo Reges Domino servi-*  
*unt in timore, nisi ea. qua contra iussa Domi-*  
*ni sunt, religiosa severitate prohibendo atque*  
*pleñendo?* (Ep. ad Bonifac.) How do  
 Kings serve the Lord in fear, but by a se-  
 vere prohibition, and punishment of  
 those things which are contrary to the  
 Command of God? *Aliter enim servit;*  
*qua homo est, aliter, qua Rex est, &c.* For he  
 serves the Lord after a different manner as  
 he is a King, from that in which he serves  
 him as a Man. He serves him as a Man by  
 living faithfully, as a King by enacting  
 Good and Wholsome Laws, for the pro-  
 moting of Virtue and Piety, and punish-  
 ment of Vice. So King *Hezekias* served  
 the Lord, by destroying the Idol-Temples  
 and Groves. So *Josias* served him like-  
 wise. So the King of *Nineveh* served him,  
 in proclaiming a Fast to be universally  
 observed for appeasing the divine displea-  
 sure. Kings serve God as Kings, when  
 they doe that in order to the service of  
 God, which unless they were Kings they  
 could not do. And herein is that promise  
 of God to his Church; *That Kings should*  
*be like Nursing Fathers, and their Queens*  
*be Nursing Mothers,* made good, *Isa.*  
*49. 23.* 2dly. That

2dly. That Kings are intrusted with the affairs of Religion appears further, because St. Paul tells us, *the King is the Minister of God, to execute wrath upon him that doth evil*, Rom. 13. 4. as the good in the former Argument; So the evill in this, being indefinitely expres'd, and having the force of an universall, it must comprehend all evill, even in Ecclesiasticall, as well as Civill things. Thus the wisest of Kings (*Solomon*) tells us, *A King that sitteth on the Throne of Judgement scattereth away all evill with his eyes*, Prov. 20. 8. Thus the people of *Israel*, engage themselves to *Joshua* (the chiefe Magistrate) according as we hearkened unto *Moses* in all things, so will we hearken unto thee. Josh. 1. 17. Thus the Fathers argue from those words of St. Paul, Rom. 13. 1. *Let every soul be subject unto the Higher Powers*. If every soul, then Ecclesiasticall persons as well as others. *καὶ ἑαυτοὺς ᾤκισεν ὡς ᾤκισεν ὁ Θεός* (*Theophil.*) though he be a Priest, or an Apostle; and so St. *Chrysost.* thought an Evangelist, though an Apostle, though a Prophet, every one ought to be subject. And *Bernard* (treading in their steps) *si omnis, & vestra, quis vos excipit ab universitate?* Ep. ad Archiepisc.) if every soul ought

would be subject, then yours; for who hath excepted you from the universall, every soul?

Neither will Reason admit that any person should be exempted. For, he who would be exempted, would either not be subject to any humane power at all, or to some other power besides the Supreme. He who would not be subject to any, doth thereby unavoidably introduce a manifest confusion, of which *God is not the Author*, 1 Cor. 14. 33.

He who would be subject to some other power besides the Supreme, doth as necessarily introduce two Superiour powers, which is a thing unnaturall, and inconsistent. *Ea enim est summi conditio, ut nihil aliud adequet, nedum superet* (Tertul.) Such is the condition of the Supream power, that it cannot admit a Superiour or Equal. By this Argument the primitive Fathers overthrew the Gentiles Polytheisme: Because, *That which is highest can be but one.*

And as in man, there is one will, which commands the motions, and actions of every member; so in the Church, there can be but one which must command. Which will be made evident by

by reflecting upon the effects of Empire or Government which are obligation to duty, and compulsion to perform. If therefore there should be more Superiour powers then one, their commands might be contrary one to another; and so the subject left without a possibility of yielding obedience to the one, without incurring the displeasure of the other.

And if any man shall say that the actions being divers (namely Civill, Military, and Ecclesiasticall) the chiefe power may be divided also into sundry persons. It would follow from hence, that the same person, at the same time, might be commanded by one to go unto the Market, by another to the Camp, by a third to Church; and so put under an impossibility of obeying either. Whence all Nations have (by the light of nature) rejected plurality in Government. *ὅτι ἀγα-  
δὲν πολυκρατία* (Homer) & *omnis  
potestas impatiens consortis*. The Throne can no more brook a Rival then the marriage Bed. This our Lord Christ hath put beyond dispute, when he tells us, *No man can serve two Masters*, Mat 6. 24.

3dly. Not to multiply Arguments in proof of that, which would stand in need

need of little, had not that factious proud Spirit which possessed *Donatus*, entred into some Men, occasioning them to say (as he did in *Opratus* l. 3.) *Quid Imperatori cum ecclesia?* What hath the King to doe with the Church.

The Third (and last.) Argument shall be drawn from the joynt Suffrage and Testimony of all Nations, not onely Christian, but Heathen, bearing witnesse to the Power and Authority of Kings in Ecclesiasticall affaires; (whereby it appears to be no other then the dictate of Right Reason, which is common to the humane intellectuall Nature. *Aristotle* (Polit. 7. 8.) saith, *πρῶτον ἢ δεύτερον ἐπιμέλεια*, The care of Princes ought to be first of all for the Things of Religion.

The Twelve Tables (the Fountain of the Roman Law) contain in them many Things concerning Religion.

*Jus triplex, tabule quod ter sanxere  
quadrata,  
Sacrum, privatum, & populi commune  
quod usquam est. (Aulon.)*

You have in these a taste of the Heathens Judgement concerning this. ( And one need not drink up the Sea to know whether it be Salt, or not. )

For the Ancient Primitive Christians, that of *Socrates* ( the Historian ) may stand for many. *Ex quo Imperatores facti sunt Christiani, res Ecclesiæ ab ipsis dependisse.* The affaires of Religion depended upon the Emperours, ever since they became Christian. Which *Optatus* confirms, when he saith, *Non enim respublica est in Ecclesia, sed Ecclesia in republica, i. e. in Romano Imperio. ( l. 3. )* For the Common-Wealth is not in the Church, but the Church in the Common-Wealth, that is, in the Roman Empire. *Constantine* ( in an ancient inscription ) is stiled, *Religionis & Fidei Auctor.* The Increaser of



of Faith and Religion. And *Basilius* the Emperour speaking of the Church as a Ship, *Ejus sibi gubernacula ait a Deo concredita.* Saith that God hath committed the Sterage ( or Government) of it, to him.

And there is an Ancient Epistle of *Elutherius* Bishop of Rome, in which he stiles the King of England, (*vicarium Dei in regno suo, agens de negotio Religionis.*) Gods vicar for the management of the business of Religion in his Kingdome, and the first *Moguntine* Councel, calls *Charles* the Great (*Vere Religionis Rectorem*) the Rector of the True Religion; and as they of old, so the Reformed Churches of late, were of the same perswasion in this particular. As it appears by their respective confessions.

(*Magistratum est, non modo de civili politia esse sollicitos, verum etiam dare operam, ut Sacrum Ministerium conservetur, Christianique Regnum propagetur; denique horum est efficere, ut Sacrum Evangelii verbum undique prædicetur: ut singuli*

*pura Deum colere, & venerari ex  
prescripto verbi ipsius libere possint.*  
Belgica.) It is the Magistrates Du-  
ty, not only to be careful for the  
Civil Politie, but to endeavour like-  
wise that the Sacred Ministry be  
Preserved, and the Kingdom of  
Christ Propagated. It is his duty  
(finally) to see that the Holy Gos-  
pel be every where Preached, and  
that all persons may purely and  
freely worship, and serve God, ac-  
cording to his word. And so the  
latter Helvetian Confession. (*Teneat  
ipse Magistratus in manibus verbum  
Dei, & ne huic contrarium doceatur  
procuret, bonis legibus ad verbum Dei  
compositis, moderetur populum sibi a  
Deo concreditum.*) Let the Magistrate  
take into his hands the Word of  
God, and take care nothing be taught  
contrary to it: And let him Go-  
vern the people committed to him  
of God, by good and wholesome  
Lawes, according to the word of  
God.

And the Confession of Basil (wa-  
ving some others) *Quilibet Christi-  
anus Magistratus, omnes vires eo di-  
riget,*

*riget, ut apud fidei sue commissos, nomen Dei sanctificetur, regnum ipsius propagetur, ipsiusque voluntati cum seria extirpatione scelerum vivatur. Hoc officium gentili Magistratui injunctum fuit, quanto magis Christiano Magistratui commendatum esse debeat, ut vero Dei vicario? )* It ought to be the Serious Endeavour of every Christian Magistrate, that the name of God be Hallowed, and his Kingdom Propogated among those who are committed to his Trust: and that they live, denying all ungodliness according to his Will. This was a Duty incumbent on the Heathen Magistrate; how much more ought it to be commended to the Christian Magistrate, as the True Vicar of Christ?

Or Church of England deems those worthy of Excommunication, who deny unto our Kings, the same Power and Authority in Ecclesiastical Causes, that the Pious Kings of the Hebrews Exercised in the Church of the Jewes, (Canon the 2d. )

And here we must necessarily enquire how far the Authority of the King Extends in matters of Religion: whether we are to obey him in every thing he commands without exception, or but in some things only.

We do not believe the Authority of the King Extends so far, as *Bellarmino* stretcheth the Popes, when he saith, *Si papa erraret precipiendo vitia, vel prohibendo virtutes, teneretur Ecclesia credere vitia esse bona, & virtutes malas.* (de Rom. pont. l. 4. c. 5.) If the Pope should erre in commanding Vice, and forbidding Vertue, the Church is obliged to believe, that Vice is good, and Vertue is evil.

We extend not the power of the King, as certain Religious Persons, (who left it as a Rule to their confidents at *Padova*, 1606.) did the Popes authority. *Si quod oculis nostris album apparet, nigrum ille esse definierit, debemus itidem quod nigrum sit pronuntiare.* If that which in our eye is white be defin'd by the Pope to be black, we ought  
also

also to say that it is black. But this we say, our obedience is required to all his commands that are not repugnant to the law of nature, or contrary to the Express Word of God. If he command any thing forbidden by the Law of Nature, or by any Positive Law of God (that is now obliging to Christians) or if he forbid any thing Commanded of God, we are not to yield obedience. For as in nature, inferiour causes depending in point of activity upon Superiour, have no power of acting contrary to the efficacy of the Superiour: So in morality, as St. August. *Si aliud Imperator, aliud jubeat Deus, quid judicatur? major potestas Deus, da veniam O Imperator.* (de verb. Dom: Sec: Mat: Sermon: 6:) Where the Emperors, and Gods Commands are one contrary to the other, what Judgement shall I make? the power of God is Supream, the Emperour therefore must be supplicated to pardon me.

If the King Command any thing that God forbids, or forbid any thing that God Commands, in both

these cases, we must then fortifie our selves with the saying of St: Peter, and the other Apostles, *We ought to obey God rather than men*, Acts 5: 29: And God having by nature prohibited the killing of an Innocent person, the *Hebrew* Midwives are commended for not obeying the Kings commandement concerning the killing of the male children: *But the Midwives feared God* (saith the Text) *and did not as the King of Egypt commanded them*, Exod: 1: 17.

Whatever a commandement of God makes necessary, no humane authority can render not necessary or obliging, and therefore it is usually said that the Gospel, Ministry, and Sacraments, are not subject to any humane Authority; that is, in point of changing or altering that in them, which is of Divine Institution. For, what God hath Determined Affirmatively, or Negatively, man cannot determine the contrary. But in things not determined by God, as Time, Place, and manner of performing actions commanded by God, the King by his Authority

thority may determine these. Though the King cannot Prohibite an Holy, Harmless, rightly constituted Ministry, the Preaching of the Word, or Administring the Sacrament, according to the form of Divine Institution: yet he may require them to preach at such times, and in such places only; he may prescribe them the habit in which they shall Officiate, by Vertue of that Apostolicall Precept: *Let all things be done Decently, and in Order,* 1 Cor. 14. ult. This Rule is so equitable, that all men will yield their assent, *That all things in the Worship of God ought to be done Decently, and in Order.* But what is *Decent*, and *Orderly*, is not so soon agreed. For that (saith one) which you call *Decent*, is, (in my Opinion) the most *unseemly* thing in the world. And that is most *disorderly* (in my Judgement) which you account *Regularly* performed, and in *Order*. There must therefore be some proper Judge agreed upon to Determine what is *Decent*, and in *Order*: Do you then Judge in yourselves, (laying only your Prejudice and

and Passion aside ) whether a Noble Man, or Master of a Great Family, leaving this general Rule for the Government of his house, that all things in it be done *Decently* and in *Order*, doth he not intend and expect that his Steward should Determine what is so? For either the Steward, or the rest of the Servants must determine it. If the Servants, confusion and ataxy, instead of Decency and Order, must inavoidable flow in upon them. For one will say this is decent, and another the contrary is decent. It is more decent saith one to put off our shoes then our hats, in Respect and Reverence to our Lord, it is more orderly to sit then to stand in his presence. This must necessarily beget Partyes and Sidings, that Animosity, Strife, and Contention, and by consequence the ruine of the Family. For why (will one servant in the Family, or one party, say) should not I, or we, judge of decency as well as you, or your party? So that you cannot but see that there is a necessity that the Steward should



should Determine. And is it not thus in the Spiritual house? If every Congregation, or Pastor, be left free to judge of what is Decent and in Order, things as unreasonable as the putting off the shoes, and sitting in the Masters presence will be practised by the most: *Because the most are not the wisest. And they affect generally like Cattle fallen into a River, to Swim against the Stream.*

In things therefore of this nature (namely such as are not determined by the great Master, God) you owe obedience to the Stewards determination, especially since whatsoever is not forbidden by God, hath in that very respect, the force of a permission at least. *Because, Where there is no Law, there is no transgression, Rom. 4. 15.* Now there is no Law against such or such indifferent things, and therefore he who conforms, sins not. But there is a Law which requires *Every Soul to be subject to the Higher Powers, Rom. 13. 1.* He therefore that conforms not, sins. You ought therefore to be subject to the Higher Power in matters of Religion for  
Con-

Conscience Sake. But if any man will not be subject for Conscience Sake, he must be subject upon another account, for God hath entrusted the Supreme Magistrate with a *Coercive Power*. Which is the 2d. thing propounded to be made good.

In pursuance of this 2. thing,

I. *There ought to be some Coercive Power in Ecclesiasticall Things, or Matters of Religion.* For, without this every man would be left free, to speak or do what him list. To introduce any false or blasphemous Opinion, to disturb the Peace of the Church, by enormous Practices. May not one deny the Divine Authority of the Scriptures? Another the Divinity of our Lord and Saviour Jesus Christ? A third reject, despise and trample under foot the Priestly Office, and all the Ordinances of the Gospel? And (for practice) might not men (with the evill Servant in the Gospel) *eat and drink with the drunken, and smite their fellow Servants with the Fist of Violence?* Oppressing and Persecuting all that are not of their Opinion, though their Opinion be not at any agreement, or consistency with the truth. If there  
be

be not a *Coercive Power* stated somewhere, who or what shall hinder these, and innumerable other inconveniences and mischiefs?

Every Fanatick Spirit, if there were no coercive power, might take licence by reviving old Heresies, or broaching worse new invented Opinions, to ruffle the Church, and reduce it to an Heap or Chaos of Confusion. Without a coercive power somewhere stated, all Reins of Government, must necessarily be let loose, and an effectually dore set open for Atheisme, Heresy, Sedition and Blasphemy to enter in. But this is a thing so contrary, not only to the peace, but even to the essence of all societies, that none but the absolute Sons of *Belial*, (*i. e.* without a Yoke) can plead for it. I passe therefore from that (as a thing assented unto by all that pretend to Reason,) *That there must be a Coercive Power, and come unto the 2d. thing the subject of this Power, or Person in whom it is. And that is the King.*

2. *Him hath God entrusted with coercive Power in Matters of Religion.*

Spi-

Spirituell Power, (or Power in the Church) is divided generally into *Ordinis*, and *Jurisdictionis*. That of *Order* is referr'd to the preaching of the Word, Administration of Sacraments, Absolution; Confirmation, and all such Actions, as a person regularly ordained performs by Virtue of his Orders.

That of *Jurisdiction* is double, *Internall*, and *Externall*.

1. *Internall*. Where the Spirituall guides, they who have the conduct of the Soules of men, by Instruction, Perswasion, Ghostly Counsell, and such like; so convince the inward Consciences of Men, that they become wholly obedient to their directions. As Saint Peter by his Sermon wrought upon the Consciences of those Jews, *Who were pricked in their Heart, and said, Men, and Brethren what shall we do?* Acts 2. 37.

2. *Externall*. Where the Person in whom the Power is (*in foro exteriori*, as they speak) compells the Christians obedience. The King is not intrusted with the first and  
2d.

2d. of these. He hath no Power of Order, nor Jurisdiction over the Inner Man, but in things that are for the outward Politie of the Church (as that God may be truly served, such as transgresse the received lawfull constitutions of the Church punished) with this Power the King is intrusted.

Again, the Actions of Men, are either Internall or Externall.

Internall Actions abstractedly, and simply considered in themselves, doe not fall under any humane Authority or Power whatsoever. Errat si quis putet servitutem in totum hominem descendere; pars enim melior excepta est. Corpora obnoxia sunt, & adscripta Dominis, mens sui juris est. (Sen. de Benef. l. 3.) It is an Errour in any man to think that Servitude descends upon the whole man, for the better part, is alwayes excepted: Our bodies indeed are Obnoxious to Servitude, and the pleasure of those who are Lords over us, but our minds are free, and at their own dispose.

And it is a known saying in the Law,

Law, *Cogitationis penam nemo patitur*: No man suffers any thing for his bare thoughts. For, All Empire (or Power) necessarily supposeth such matter, as is capable of coming under the knowledge of him that commands, but the internall Actions of Men Simply and Abstractedly considered, doe not come under the knowledge of any Humane Power, and therefore they fall not under their Authority. No power can impose upon any person that he shall think thus, and not otherwise, concerning any Article of Faith, because he cannot know whether a man thinks so or otherwise. As Lactantius (l. 5. c. 13.) *Quis mihi imponat necessitatem vel credendi quod nolim, vel quod velim non credendi?* Who can compell me to believe what I will not, or not to believe what I list? For, *Religio imperari non potest*. Religion cannot be compell'd (as Cassiodor. l. 3. Ep. 27.) and *Fides suadenda, non imperanda est*. (Bern. Serm. 66. in Cant.) you may allure, you can't compell any man to believe.

But

But, besides these *Internal* ; there are *Ex-  
ternal* actions, the words, and works of men :  
and these fall under Humane Authority, and  
Power ; thus the Emperours, *Gratian*, *Val-  
entinian*, and *Theodosius*, speak concerning  
a man, that is an Heretick, *Sibi tantummodo  
nocitura sentiat, aliis obfutura non pandat*. If  
he will think evil things, he shall surmise them  
to himself onely : he shall not publish them  
to the hurt of others And it was with re-  
spect to this, that *Constantine* stiled himself  
(ἐπίσκοπον τῶν ἐξῆς) a *Bishop* in those  
things, that are without. Though therefore  
the Prince cannot compel men to believe this,  
or that, yet he may compel them, not to make  
Profession of any other Faith, then that  
which he allows, or approves. Thus the  
King of *Nineveh* enjoined his Subjects  
*Sackcloth, Fasting, Prayer, and turning from  
the Violence in their hands* (*Jonah* 3. 8.) and  
indeed there's nothing, in which the Supreme  
power consists more, then in determining the  
Publick Exercise of Religion. All, that dis-  
course of Politicks, make this *Præcipuum inter  
Majestatis jura*, a principal Jewel of the  
Crown: to this every man's Reason subscribes.  
For, if it be demanded, why in the land of  
our Nativity (this Kingdom) the *Roman*  
Religion flourished in the days of *Queen*

*Mary*, and the Evangelical (or Reformed) in the Reign of Queen *Elizabeth*? The Proximate cause of it must be acknowledged the will, and pleasure of the respective Queens. Or, if it be asked, why one way of Worship is used by the *French*, and *Spaniard*, and another by the *Dane*, and *Swed*? you cannot answer any thing, but the will of those, that Rule over them.

If it be objected against this, that such a Power in the *Prince* would render the *State* of *Religion* unstable, and mutable: *Religion* being subject to be changed, as oft as the *Prince* should change his mind. It must be acknowledged true: but,

First, The Danger is as great in other things, and respects; the Work always answering the Artificer: and *qualis Rex, talis lex*; such as the King is, such are his Laws. But no person may have his right denied him, for fear least he should abuse it: for no man whatsoever should (upon this account) have his right in any thing; because it is possible for him to abuse it.

Secondly, Supposing the right possible to be transferred from the Supreme Magistrate, to some other, the danger and inconvenience would be no less. For, upon whomsoever it be transferred, they, who must Manage this Power,



power, are men, and so fallible, and subject to mutability. Our onely hope, & comfort in this case, is in the Divine Providence : the minds of all men being in the power of God to confirm them in the truth, or to suffer them to turn from the truth to a ly; but the hearts of Kings more especially, according to that of *Solomon*, *The Kings heart is in the hand of the Lord, as the Rivers of water* (*Prov. 21. 1.*) God can, and doth, carry on his own work, both by good, and evil Kings, well knowing, that a Tempest is sometimes more necessary, and profitable for his Church, then a Calm. If he, that rules, be a Pious Prince, conversant in the Scripture, frequent in Prayer, a lover of the Church, one, that enclines his ear to the Counsels of those, who are truly Pious, and Learned, the Truth prospers and prevails mightily under Him; but, if He be a Person of a perverse spirit, and corrupt judgment, He proves an heavy scourge to those, that are in subjection under Him; *Et legibus malis probantur boni, & legibus bonis emendantur mali*, (*August. advers. Crescentium, l. 3. c. 51.*) Evil Laws are for the probation of Good men, as good Laws for the emendation of Evil men. The Jewish Church saw frequent mutations in their Worship: *Hezekiah* abolished the Idol-Worship of his Father *Ahaz*, his Grand-

childe *Manasseh* restored it again; and *Josiah*, his Grand-childs, abolished it a second time : and yet the Right of their Kings was never disputed. For, *It was never lawfull for the People to assume unto themselves the Publick Exercise of Religion by force* : but, if they cannot conscionably conform to it, they may Pray, and Weep, and Fly : other weapons Christianity allows them not. Thus the Prophet *Elijah* fled from *Ahab*, and thus our Lord *Christ* indulgeth (if he doth not Counsel) his Apostles, saying, *When they persecute you in this City, flee ye into another*, *Matt. 10. 23.* Thus St. *Cyprian*, and *Athanasius*, delivered themselves by flight, in the time of Persecution ; and the *Christians*, who lived under the rage and fury of *Julian*, knew nothing but the water, that distilled from their own eyes, to quench the fire of that Persecution. *Aliud contra Persecutorem non erat remedium: ultra nefas procedere.* ( *Nazian. Orat. in Julianum.* ) They knew no other remedy against their persecutors: to proceed any further was villany. *Coactus, repugnare non novi, dolere potero, flere potero, gemere potero; aliter nec debeo, nec possum resistere.* ( *Ambr.* ) I know not how to resist, being constrained : I can weep, and grieve, and mourn ; otherwise I neither can, nor ought

to resist. And this they did, not (as some have vainly dreamed) because they were destitute of Power to make resistance: For, (as *Tertullian*, in his *Apology*, saith of them) *Urbes, Insulas, &c. Palatium, Senatum, Forum impleverant*; the Cities, Islands, Castles, Garrisons, Judgment-Seats, Palace, and Senat were full of them, and yet (as he) *Nulli Albiniani, nulli Nigriani, nulli Cassiani*, there were no Traitors, or Rebels, much less King-killers among them.

*Eusebius Pius* (the Bishop of *Samosatia*) being banished by the command of *Valens* the Emperour, the people would have held him in his Episcopal See by force: but he, having learned the Apostle's lesson, *Rom. 12. 1.* taught them also, what Reverence, and Respect, was due to the Emperour's commands; and telling them, that he would not (if he could) secure himself by a multitude, compassing him about (*Nec ego me vallabo, inquit, circumfusione populorum*) he thereby suppressed an imminent sedition. These (and many more Examples at hand) do abundantly evidence what deep impressiion the words of *Christ* to *Peter* made upon the spirits of Christians heretofore. The words of *Christ* are, *Put up again thy sword into its place: for all they, that take the sword, shall perish with the*

*Sword; Matt. 26. 52. Arripit autem, qui non a Deo accipit: dedit autem Deus soli summa potestati; aliis, non nisi per illam. (Grot.)* He takes the sword, (namely with an hand of violence) who doth not receive it from God: for God hath given it onely to the *Supream Power*, and to others by him. Thus then you see the determining of the Publick exercise of Religion is invested in the *Supreme Power*. And it is no less the Prince's Duty, to abolish, or punish all false Worship, or Religion. Thus *Nebuchadnezzar* (in *Babylon*) being convinced of the Divinity of the God of *Israel*, made a capital Law against the blasphemers of his Name. *Therefore I make a Decree, that every People, Nation, and Language, which speak any thing amiss against the God of Shadrach, &c. shall be cut in pieces, and their houses shall be made a dunghill. (Dan. 3. 29.)* *Darius* (of the *Medes*, and *Persians*) Enacted a Royal Law to the same import. *I make a Decree, that in every Dominion of my Kingdom, men tremble, and fear, before the God of Daniel, for he is the living God. (Dan. 6. 26.)* In *Athens* they had a Law against (*ἀσέβειαν*) Irreligion: upon which three famous Philosophers (*Socrates, Theodorus, and Protagoras*) suffered. *Socrates*, (as *Laertius* reports in his Life) was accused τῆς

ἀσέβειας

ἀσεβείας ) of Irreligion , and the Action  
Commenced against him in these words, ( Ἀ-  
δικῇ Σωκράτους, ὅς ἡ πόλις νομίζει Θεὸς ἔ-  
νομίζων· ἔλεγε δὲ Δαιμόνια καὶ τὰ εἰσηγέμε-  
να. ) *Socrates* is a transgressor, in not esteem-  
ing those for Gods, whom the City esteems  
such; but brings in other new Gods of his own.  
And all this was done onely by virtue of the  
Supreme Power residing in them. For,  
though every Master of a Family be obliged  
to remove Idols , and every thing of false  
Worship, out of his own Private Family : yet  
the King ( or persons delegated by him ) may  
onely do it in the Publick.

There is a Text indeed in *Deuteronomy* ,  
that seems to countenance private persons, in  
destroying of Idols, and false Worship. *Ye  
shall destroy their Altars, and break down their  
Images, & cut down their Groves, and burn their  
Graven Images with fire (Dent. 7. 5.)* But, if *St.  
August.* may be admitted to Comment upon the  
Text, he tells you, that they might not do it,  
without Authority from the Higher Powers.  
*Cum acceperitis potestatem, hoc facite: ubi non est  
data nobis potestas, non facimus. (Serm. 6. de  
verb. Dom. sec. Mat.)* You may do this ,  
when you have received Authority, but with-  
out Authority we do it not. Hence *Nicepho-  
rus* reprehends, and condemns *Abdas* the Bi-

shop, for demolishing the *Perſians* Περſίων, the Temple, in which they Worſhipped the Fire; which proved a matter of much inconvenience, and trouble to the Chriſtians. The *Pagan* Temples, in the City of *Rome*, were not ſhut up by the Chriſtians, till *Constantine* made a Law againſt them. And the *Elibertine* Council (*An.* 305.) provides by a Canon (*Si quis Idolum fregerit, & ibidem occiſus fuerit, ne in Martyrum numerum recipiatur*) that, if any perſon be killed for breaking an Idol in pieces, he ſhall not be enrolled among the Martyrs of the Church; becauſe (ſaith the Council) (*Neque in Evangelio ſcriptum ſit, neque ab Apoſtoliſ factum reperiatur*) we have neither precept in Scripture, nor example of the Apoſtles to countenance the Fact. And thus you ſee *The Supreme Magiſtrate* is entrusted with a *Coercive Power* in matters of Religion.

The Reason why he is entrusted with this Power is, Becauſe, without this, he would bear the Sword in vain. The Apoſtle *St. Paul* tells us, that he beareth not the Sword in vain. (*Rom.* 13. 4.) The Sword (ſaith *Theophylact*) is the Coercive Power, (*Ἡ μάχαια, τῇ ἔστιν ἡ κολασικὴ δύναμις*) and he bears it not in vain (*Ἀλλ' ἵνα κολάζῃ τοὺς πονηροὺς*) but that he may puniſh Evil-doers.

It is a thing to be wished, to be beg'd of Heaven, with our most Fervent Prayers, that all Christians might be like those in the *Acts*, of *one Minde*, and of *one Soul*: that all, who confess God's Holy Name, should agree in the Truth of his Holy Word (as our Church teacheth us to Pray) but the peevishness of some, the interest, and malice of others, renders this a thing scarcely to be hoped for. Yet must not the Prince for all this abandon the care of Truth, Unity, and Peace: neither of which could possibly be provided for by him, without a Coercive Power. For, nothing hath a greater influence upon the External Happiness, and Peace of a Kingdom, then Religion. And that in a double respect.

First, In respect of the Divine Providence, which hath promised to reward Piety, or Religion, not onely with the great things of Eternity, but with the good things of this present life. *Godliness* (saith the Apostle, *1 Tim. 4. 8.*) is profitable to all things, having promise of the life that now is, and of that which is to come. And thus *Livy*; *Omnia prospera eveniunt colentibus Deos, adversa spernentibus*: that is, All things succeed prosperously to those, that Worship the Gods, but nothing well to those, that despise them. And *Horace* ascribes

ascribes all the miseries, and calamities, that befall *Italy*, to their neglect of the Gods

*Dii multa, neglecti, dederunt  
Hesperia mala luctuosa.*

And it is no wonder (saith *Val. Max.*) that the Gods watch over the *Roman* Empire with a most indulgent care; seeing the *Romans* are so scrupulous, in examining, and observing the smallest matters in Religion. (*Quod tam scrupulosa cura parvula quaque momenta religionis examinare videntur.*)

Secondly, In respect of the Nature, the Genuine, and proper Tendency of Religion, which is to render men Peaceable, Obedient, Lovers of their Country, and Studious of the Common welfare. Now, where men are generally thus spirited, that State, or Kingdom, must needs be flourishing, and happy. Thus *Plato* makes Religion (*Legum, & honesta vite vinculum*) the bond of Laws, and all good life; and *Cicero*, (*Humana societatis fundamentum*) the foundation of all Humane Society. I shall add onely to this, that such a Coercive Power is necessary to restrain that curiosity, and itch of Novelty, that is in men.

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All mutation in Religion (though but in the Rites, and Ceremonies of it) if it be without the Authority, or consent of the Prince, breeds an Earth-quake in the Bowels of the Common-Wealth, and brings it many times into utmost danger. Hence the great Council of Nice cryed out so Passionately, Τα παλαια εθνη καταλειπω. Let the old Customes take place. But, without a coercive Power in the Prince, this cannot be: for there is in every man a Natural affection of novelty. As they in Ezekiel, who did set their posts by God's posts, and their thresholds by his thresholds. (Ezek. 43. 8.) so men will be bringing a *Bason*, instead of the *Font*; a new *Directory*, instead of the old *Liturgy*: unless their curiosity by the Prince's Edicts be constrained. And thus the Common-Wealth, or Kingdom, will be cast into a quotidian Feaver, or Palsy-fit. I conclude this with that rational saying of *Parisiensis*; *Licetum est principi, abusus gladii Spiritualis repellere, eo modo quo potest, etiam per gladium materiale: aliter enim gladium sine causa portat.* (De pot. Regis, & Papa, c. 21.) It is lawfull for the Prince to repel the abuse of the Spiritual Sword, in such a way as he best can, yea by taking into his hand the material Sword: for otherwise he should bear the Sword in vain.

But

But in what cases hath the Prince a Coercive Power? and how far doth it extend?

First, He hath a coercive power, not onely in the grand cases of Blasphemy, and Heresy but in those lesser occasions of Errour, and Schism: he is entrusted with Power to quench the least spark, as well as the devouring flame, *Arius* in *Alexandria* was but a little spark in the beginning, but, because the Christian Emperour did not timely interpose his Authority for the quenching it, (*Totum orbem ejus flamma depopulata est*) it became a flame, which consumed (almost) the whole Christian World.

The Prince's Authority may (and ought to) be exercised, in restraining dangerous Disputations concerning Religion. *Sozomen* (*l. 7. c. 12.*) tells us, that *Constantine* enacted a Law against Disputes of the Trinity: (*Nemo Clericorum de summa Trinitate disputet*) And *Marcianus* prohibited all Disputes (*De fide Christiana*) of the Christian Religion. *Andronicus* the Emperour, when his Bishops were disputing curiously, and subtilely, of those words of *Christ*, (*Pater major me est*) *My Father is greater then I*; threatned to cast them into the River, (*Ni tam periculosos sermonibus abstinere*) unless they did forbear such dangerous Discourses. That of

*Sisinnius*

*Sisinius to Theodosius* being most true, (*Disputando de sacris accendi tantum contentiones*) that Contentions onely are fostered by Disputations.

Secondly, To the second Question, How far the Coercive Power of the Prince extends? It is acknowledged, that his Authority may extend to Imprisonment, Confiscation of Goods, and Banishment of persons sinning against his Commands: but, whether it may extend to Life, is not so manifest; because the Apostle saith onely, *Hæreticum hominem devita* (*Titus 3. 10.*) The Gloss upon *Gratian* turns the *Verb* into a *Substantive*; *de vita*, and adds, *supple, Tolle*.

There is not (as a learned Gentleman of our Church, in His *Historical Vindication*, hath observed) any example in History, of prosecuting an Heretick further, then to avoid him; till after God, having given peace to his people, under Christian Emperours; they finding, that, if the Church were in trouble, the State was seldom otherwise, provided by Laws to punish Hereticks. The Council of *Nice* therefore having, in the year 325, censured the opinion of *Arius* for Heretical, the Emperour (who had formerly granted certain considerable Privileges to Christians) declared in the year following

following (*Hereticos, atque Schismaticos, privilegiis alienis*) that no Heretick, or Schismatick, should have any part in those Privileges, but they rarely proceeded to blood unless (perhaps) against some seditious Preacher. And the Holy men of those times use earnest perswasions, to deterr men, inclining to that severity, from it; as not esteeming to agree with that entire Charity, that should be in Christians. *St. August.* professeth, he had rather be himself slain by them, then, by deterring the *Donatists*, be any cause they should undergo the punishment of death. (*Ep. 127*) This was the Temper of the Christians, at least 300. years after *Christ*. But about the year 1000, the Christian World began to punish Miscreants (*as branches not bearing fruit in Christ*) by casting them into the fire. But the Devout men of those Times did not approve of this rigour. *St. Bernard*, explaining those words of *Solomon*, *Take us the Foxes, the little Foxes, that spoil the Vines* (*Cant. 2. 15.*) If (saith he) according to the Allegory, by the Vines we understand the Churches, and by the Foxes Heresies, or rather Hereticks, the meaning is plain, that Hereticks be rather taken, then driven away (*Capientur, dico, non armis, sed argumentis*) taken, I say, not by Arms, but Arguments, whereby their Er-

rours may be refuted, and they themselves  
 reconciled ( if possible ) to the Catholick  
 Church. And that the Holy Ghost intends  
 this, is evident (saith he) because he doth not  
 say simply, *Take the Foxes* (sed capite nobis)  
*take us the Foxes : sibi ergo, & sponsa sua, id est*  
*Catholica, jubet acquiri has vulpes, cum ait ca-*  
*pite eas nobis* ( *In Cantic. Serm. 64.* ) He  
 commands therefore, that they be taken for  
 himself, and his Spouse, that is the Catho-  
 lick Church, when he saith, *Take us the Foxes.*  
 Thus the holy men, in that Age, in which they  
 first stopped mens mouths, not with Argu-  
 ments, but Arms, judged of it. And indeed we  
 have not many Examples of persons, suffering  
 meerly for Conscience, till after the year  
 1216. in which Pope Innocent the Third laid  
 the foundation of that new Court, called  
 since the *Inquisition*; who appointed such, as  
 should be convicted of Heresie ( *ut vivi in con-*  
*specu hominum comburentur* ) to be commit-  
 ted alive to the flames of fire.

And though such proceedings are not at  
 any good agreement with those rules, and  
 examples, which Christ hath left us in holy  
 Scripture : yet the practise hath been long  
 since taken up in this Kingdom, and is in force  
 at this day by the Laws.

Anno 1166. about thirty Dutch came hi-  
 ther,

ther, who detested Baptism, the *Eucharist* and other parts of Religion: and being by Scripture convicted in an Episcopal Councel (called by the King at *Oxford*) they were condemned to be Whipped, and burnt in the face, and a command given, that none should either receive, or releive them, so that they miserably Perished.

By the Common-Law (that is, the Custom of the Realm) of *England*, Hereticks are to be Punished by Consuming them with Fire: and (accordingly) there is a Writ *De Hæretico comburendo*.

An Apostate Deacon, in a Councel held at *Oxford* (by *Stephen Langton*) was first degraded, and then (by Lay-hands) committed to the Fire. (*Bractō*, l. 2. de *Corona*, c. 9)

In *Edward* the Third's daies (about the Year 1347.) two *Franciscans* were Burnt, *quod de Religione male sentirent*: because they thought amiss of Religion. (*Pol. Virg. Hist. Ang.* l. 19.)

And in the year 1583. *Copin* and *Thacker* were hanged (at *Saint Edmonds-Bury*) for publishing *Brown's Book* (*Cambd.*) which (saith *Stow*, p. 1174) was written against the *Common-Prayer Book*. (*A Fair Warning*!) And thus you see, if men will not be Subject to the Higher Powers, in matters of Religion

for

for Conscience sake, they must be subject be-  
cause of wrath: for the Prince is entrusted  
with a Coercive Power, and bears not the  
Sword in vain.

But because it is a thing Morally impossible,  
for one man (as the King) to Govern the  
whole Church in his Kingdom, Personally, by  
himself: He may substitute, or delegate o-  
thers under him, to manage all his Power  
(which is communicable) in the Govern-  
ment of the Church. I say [*communicable*],  
because there are some things inseparable  
from the Supreme Power, as to Correct, Al-  
ter, Ratifie, Repeal, or Make Null Canons,  
and Constitutions, made by any persons un-  
der him; to reverse, or mitigate a Sentence  
injustly, or unduly passed; the right of Ap-  
peals; of nominating Bishops to their respec-  
tive Sees; of translating, or deposing them,  
where he seeth cause. These, and such like, are  
incommunicable unto any, inseparable from  
his Crown. But in all other things, that are  
not of this nature, he may give Power to o-  
thers to Govern the Church, to whom all  
persons ow their obedience, by virtue of his  
Delegation, as much as to the King himself;  
because it is the King, that requires, or for-  
bids any thing by them. Thus St. Peter re-  
quires Christians to pay their obedience un-

to Governours sent by him, as well as to the King (the Supreme Power) *Submit your selves to every Ordinance of man, for the Lord's sake: whether it be to the King, as Supreme, or unto Governours, as unto them, that are sent by him, for the punishment of evil-doers, and for the praise of them, that do well.* (1 Pet. 2. 13, 14.)

The Governours sent by the King in Ecclesiastical Affairs are the *Reverend Bishops*. I take the word *Bishop*, not in the Common and General notion; as every Pastour, or Presbyter, is a Bishop: as he doth (*ἐπισκοπῶν*) oversee the particular Flock, committed to his charge. Thus the Municipal *Ædiles*, among the *Romans*, were stiled Bishops: and *Cicero* (*Campana ora Episcopum se dicit constitutum*) was Bishop of the *Campanian Territory*. But, (in a more proper, and peculiar sence) for persons, who have not onely the over-sight of the Flock, but even of the Pastours themselves; a distinct Function, and Dignity from *Presbyters*, as the Fathers, and Councils generally understand the word *Bishop*. Now concerning these I affirm,

First, *Episcopacy* (that is the Prelacy, or Preheminence of one Pastour among the rest) is not repugnant to the Scriptures. If I evince this, that saying of *Christ*, *He, that is not against us, is on our part* (Mark 9. 40.) will



will contribute not a little to the confirmation of this Order. And, if any man shall say, that this Order is repugnant to the Scripture (that is, if he presume to condemn the whole Christian Church, for more then 1000 years after *Christ*, of impiety, or folly) he must necessarily take upon him the heavy (that I say not, intolerable) burthen of making it good.

There is not (that I am conscious of) one Text of Scripture, that affords any countenance to that opinion, unless that in St. *Matthew*; *Jesus called them* (the ten Apostles) *unto him, and said, Ye know, that the Princes of the Gentiles exercise Dominion over them, and they, that are Great, exercise Authority upon them: But it shall not be so among you:* (Mat. 20. 25, 26.) And somewhat more to their purpose) in the tenth of St. *Mark*, 44. *Whosoever of you will be chiefeſt, ſhall be the ſervant of all.* To these Texts I Answer,

1. The *Anabaptists* (of old) and other Fanatick spirits, supposing the *Antithesis* here to be between the Gentiles, and the Christian State, have extended the Pronoun [*Εν υμῖν*] among you, to the whole Gospel-Church, and all Christians in it. And from thence they conclude, that *It is unlawfull for Christians to exercise any Rule, or Authority,*

riety over their Brethren. So that the same Text, by which some would cast Episcopacy out of the Church, is made use of by others (to as good purpose) to thrust Magistracy out of the Christian World.

2. Some Learned Interpreters (weighing the expression used by *Christ*, [κατακυριεύουσιν αὐτοὺς] *in eas dominari*, they Lord it over them (*Id est, cum quadam acerbitate*; Beza) with bitterness, and rigour) understand *Christ's* prohibition of an unjust, and Tyrannical Power onely: such as the Princes of the Gentiles generally used over those, that were subject to them. And so *Christ* doth not dehort his Apostles from exercising Power, and Authority over their Brethren, but onely from the Tyrannical abuse of Power.

3. The *Presbyterians* themselves (in foreign Parts) do generally acknowledge, that this Text (in *St. Matt.*) doth not take away the Ecclesiastical Authority of Teaching, Binding and Loosing, according to the Gospel, *vel gradus Ecclesiasticorum, a Christo institutos, & datos Ecclesie*; no, nor those degrees of Ecclesiastical Persons, that were instituted, and appointed his Church by *Christ*; *Apostles, Prophets, Teachers, &c.* (*Parans*) he intends not by that Prohibition (in *St. Matt.*)

to bring a Parity, or Equality into the Church; *Nam sic tolleretur omnis ordo, inverteretur confusio* (as He) for so all Order would be abolished, and Confusion introduced in the room of it.

4. The design, and intent of *Christ* (in the forementioned Text) is not to take away all Preheminence, or Primacy among the Apostles, or Pastours of the Church; but to admonish the Apostles (and ensuing Pastours) of the Church, that their High, and Honourable Calling, hath the Ministry, or Service of the Church, annexed to it. Now this is so far from being inconsistent with Preheminence, and Authority, that even Kings themselves serve the Church, and Kingdom, in their High Calling. So King *Antigonus* to his Son; *An ignoras, fili mi, nostrum regnum nobilem esse servitutem?* "Art thou ignorant, O my Son, that our Empire is nothing else, but a more noble servitude. Though therefore the Apostles, and their Successours, are required to be Ministers, and Servants to all; this doth not take away their Preheminence any more, then a Shepherd's serving his Flock, or a Tutor's serving his Pupil, or the King's serving his Subjects, takes away the Respective Authority, or Preheminence of the Shepherd, Tutor,

tour, or King, over those, whom they serve.

5. This Text is so far from abolishing Prelacy, and Preheminence, among the Apostles, and Pastours, that it confirms, and establisheth it. For, when St. *Matthew*, and St. *Mark* say, *He that will be greatest among you*; St. *Luke* saith, [*he that is greatest*] and [*he that is chief*] *Luk. 22. 26.* and you may observe, that our Lord *Christ* propounds his own example, as a pattern to them, *Who-soever will be Chief among you, let him be your Servant; even as the Son of Man came not to be Ministred unto, but to Minister.* (*Mat. 20. 27, 28.*) The Duty therefore of *Ministring* to, or serving others, doth not hinder; but that he, who *Ministers*, or serves, may be Greater, then those, to whom he *Ministers*; unless, by urging this Text for a Parity among Pastours, they intend to level (the great Apostle) *Christ* himself, to be no more, then equal to the other Apostles. And one would wonder (did not Prejudice, and Interest draw a Film over the eye of mens Reason) how any man could entertain a thought, that ever *Christ* intended a Parity among Ecclesiastical Persons; when, by his own finger from Heaven, he hath so evidently pointed out a disparity among them. He gave some *Apostles*; and some *Prophets*; and some *E-vangelists*;

*vangelists*; and some *Pastours*, and *Teachers*: (*Ephes. 4. 11.*) which are not onely distinct Functions in the Church, but distinct Degrees; as is evident by the Apostle, in the first to the *Corinthians*, 12. 28. And God hath set some in the Church, *first Apostles*, *secondarily Prophets*, *thirdly Teachers*, *after that Miracles*, *then Gifts of Healings*, &c.

The Evangelists themselves are (as *Hieron. ad Fabiol.*) *Secundi ordinis*, & *minoris gradus*; but of a second Order, and inferiour degree, (*Dignitate minores Apostolis*, as *Calvin*) inferiour to the Apostles in Dignity. The first Assertion then (namely, *That Episcopacy, that is the Prelacy, or Preheminence of one Pastour among the rest, is not repugnant to the Scriptures,*) is undeniably true.

Secondly, The Church Catholick (that is, the Congregation of *Christians* in all the World,) hath received, and embraced the Episcopacy we contend for. To this all the Fathers (without exception of any one) bear witness. He among them, who ascribes least to Episcopacy, *St. Jerom*, who was not a Bishop, but a *Presbyter* of an inferiour Order (whose Testimony therefore may stand in stead of many) saith, *In toto orbe decretum est, ut unus, de Presbyteris electus, ceteris superponeretur*:

*perponeretur : ad quem omnis cura Ecclesie  
 pertineret.* It is universally decreed, that  
*one*, chosen from among the *Presbyters*, should  
 be set over the rest, to whom the whole care  
 of the Church should appertain. And that  
 this was the universal Custom of the Church,  
 appears by this, because those Hereticks, who  
 made a separation from the Church Catho-  
 lick, did yet retain this Order among them.  
 Thus the Authour of the *Homilies* upon St.  
*Matthew*. Hereticks, in their Schism, have all  
 those things among them, which are proper to  
 the true Church. (*Similiter Ecclesias, simili-  
 ter Scripturas, similiter Episcopos, ceterosque  
 Clericorum ordines.*) They have their Congre-  
 gations, Scriptures, Bishops, and other Orders  
 of the Clergy, as the Church hath. Arians  
 indeed (in a Pang of indignation, because  
 he missed a Bishoprick, which he stood for)  
 would have made himself equal to the Reve-  
 rend Bishops, by broaching this Doctrine  
 (*Presbyterum ab Episcopo nulla differentia dis-  
 cerni debere.*) That a *Presbyter* ought not to  
 be distinguished by any difference from a Bi-  
 shop; but this error of his was condem-  
 ned by the whole Church. When one wrote  
 to St. Jerom, (*Nihil interest inter Episcopum  
 & Presbyterum.*) There is no difference be-  
 tween a Bishop, and a *Presbyter*: he repro-  
 ved

ved him sharply in the Answer, which he returned (*Hoc satis imperite*) This was not said for want of ignorance (*In portu, ut dicitur, naufragium*) you make shipwrack (as they say Proverbially) in the Haven.

Thirdly, The Episcopacy under our present consideration, is of venerable Antiquity in the Church : having it's rise in the Apostles time. In proof of which, we can have no better Evidence, then the Catalogue of Bishops in *Irenaus, Eusebius, Socrates, and Theodoret* ; who begin from the Age, in which the Apostles lived. Now no man can deny his assent to such Grave Authority, so unanimously conspiring in matter of fact, without incurring the guilt of singular irreverence, and pertinacy. It is, as if one should deny (that, which all the *Roman* Histories affirm) that the Consulship of *Rome* began from the Banishment of the *Tarquins*.

Will you hear *St. Jerom* ? *Alexandria, a Marco Evangelista, Presbyteri unum semper, ex se electum, in celsiori gradu collocatum, Episcopum nominabant.* (Ep. 85.) The *Presbyters* of *Alexandria*, ever since *St. Mark* the Evangelist, having chosen one from among themselves, and exalting him to an higher place, stiled him Bishop.

*St. Mark* died in the eighth year of *Nero*,  
about

about the year of our Lord 61. whose Successour (St. *John* the Apostle yet living) was *Amianus*; to him succeeded *Abilius*; to *Abilius*, *Cerdo*. After the Death of St. *James*, *Simon* succeeded him, in the Bishoprick of *Jerusalem*. After St. *Peter*'s departure, *Linus*, *Anacletus*, and *Clement*; or (as some) St. *Peter* yet living, sate in the Episcopal Chair at *Rome*: as *Evodius*, and *Ignatius* did at *Antioch*. A Record of such Antiquity, confirmed by *Ignatius*, the Disciple of St. *John*, cannot be rejected by any, save such onely, who have no Faith for any thing, that themselves saw not. Who may as well deny, that ever there was a *Philip* of *Spain*, or *Lewis* of *France*, or *Henry* King of *England*; as that the persons, before mentioned, were Bishops of their respective Sees.

Fourthly, The Episcopacy we intend, is approved by Divine Right, or (as *Bucer* expresseth it) *Visum Spiritui Sancto, ut inter Presbyteros unus curam singularem gereret*. It seemed good unto the Holy Ghost, that one among the *Presbyters* should have the especial care of the Church. Of this we have an undeniable Argument, in the book of the *Revelations*: where we find *Christ* from Heaven commanding St. *John* to write unto the seven Angels of the Churches of *Asia*. ☐

The



The Title of *Angel* may, I acknowledg, be applyed (in a general signification) to every particular Pastour, or *Presbyter*. But here it is manifest *Christ* intends one, in each Church onely: whom he stiles the Angel, in a proper, and peculiar sence. For, It is no ways probable, that Churches so large, of such vast extent, as *Ephesus*, *Smyrna*, and the rest were, had but one Pastour, or *Presbyter*, in each of them. Nay, it is certain, and evident, concerning *Ephesus*, that in the days of *St Paul*, there were many *Presbyters* ordained, or constituted to feed the Church of God. *Acts 20. 17. And from Miletus he sent to Ephesus, and called the Elders of the Church, and said unto them (verse 28.) Take heed unto your selves, and to all the flock, &c. to feed the Church of God.* And we may as rationally conclude, concerning the rest, that there were many Pastours in each Church. Why then should *Christ* direct his Epistle to one, [ *the Angel* ] if there had not been one among them of a Superiour Function, and more eminent Dignity? *Sub Angeli nomine* (saith *St. Augustine*, Epist. 162.) *laudatur prapositus Ecclesia*; Under the name of the *Angel* he commends the Prefect of the Church. *Angelos, Ecclesiis presidentes dixit: (Hierom)* By *Angels*, he understands the

the Presidents of the Churches. And for *Smyrna*, *Polycarpus* was (without controverſie) Biſhop of it, ordained by St. *John* (as *Bullinger* himſelf acknowledgeth) and *Irenæus* ſaith of him (l. 3. c. 3.) *Polycarpus non ſolum ab Apoſtolis eruditus, &c.* *Polycarp* was not onely inſtructed by the Apoſtles, and converſant with divers of thoſe perſons, who ſaw our Lord in the fleſh; but in *Aſia* he was conſtituted, by the Apoſtles, Biſhop of the Church of *Smyrna*, whom I ſaw (ſaith the *Father*) while I was a young man. I wholly wave many other Evidences, and deſcend to a late Proteſtant Writer, *Marlorat* (*in locum*) St. *John*, ſaith he, mentions firſt the Church of *Ephesus*, in reſpect of the dignity of the place; *Nec populum aggreditur, ſed Principem Cleri, utique Episcopum.* And he doth not apply himſelf to the people, but to the Principal of the Clergy, to wit, the Biſhop. And becauſe the Authority of Mr. *Beza*, and Doctour *Reinolds*, may poſſibly go furtheſt with thoſe, who have no great friendſhip for the Episcopall Dignity, let us (in the Point in hand) hear them. To the Angel (ſaith *Beza*) *ideſt, Πρεſβύτερ, Quem nimirum oportuit inprimis de his rebus admoneri, ac per eum ceteros collegas, totamque adeo Eccleſiam.* That is the Preſident, who firſt ought

ought to be admonished, and by him his Col-  
leagues, and so the whole Church.

Reinolds, in his Conference with *Hart* (c. 8. Sect. 3.) saith. *Though there were in the Church of Ephesus many Presbyters, and Pastours, to Administer to that Church, yet there was one over those many, whom our Saviour files the Angel of the Church, to whom he directs those things, which he would have the rest to learn from him.*

Again, the most antient Greek Manuscripts of the New Testament, in the conclusion of the second Epistle to *Timothy*, have these words Πρὸς Τιμόθεον δουλὸν τῆς Ἐκκλησίας πρώτον ἐπίσκοπον, &c. The second Epistle to *Timothy*, ordained the first Bishop of the Church of the *Ephesians*. &c. And in the end of the Epistle to *Titus*, we translate from the same Manuscripts, It was written to *Titus*, ordained the first Bishop of the Church of the *Cretians*. And St. *Ignatius* tells us, that *Evdodius* (his Predecessor) was ordained Bishop of the *Ephesians*, by the Apostles (Πατὴρ τῶν Ἀποστόλων.)

I will add onely to this, that God himself (who gave Laws immediately to the people of the *Jews*) constituted, and appointed an High-Priest, upon whom he conferred Pre-  
lacy, and Preheminence, over the rest of the  
Priests.

Priests. And if any man object, that the High-Priest was a Type of *Christ*, I acknowledged it is true. But the entire Institution of his Office was not for that end onely, his Eminence was conferred upon him for Order sake in the Church. As Kingly Government, was (in a sort) Typical of *Christ*; but because it was not onely Typical of *Christ*, but Instituted likewise for the great ends of Government, it may, and ought to be retained: and so Prelacy among Pastours, conducing so much, as it doth, to Order in the Church, ought not to be abolished, though it were Typical in the High-Priest.

Thus you have an account of these Governours in the Church (the Reverend Bishops) *sent by the King*; I mean, in respect of the External, and Accidental things of Religion: they have another Mission, even from the Holy Ghost, in respect of the Internal Preaching, and Administring Sacraments, Ordaining, Binding and Loosing, and such like. Since then Prelacy is not contrary to the Scriptures, since the Church Catholick hath received, and embraced it, since it is of very Reverend Antiquity, and approved of by Divine Right; this one would think, should be enough to prepare a room for it in the heart of any pious, and sober Christian; enough

to beget in us a reverent esteem of the calling of Bishops, to work in us a chearfull submission to, and ready compliance with the Rites, and Ceremonies in the Worship of God, commended to, and required of us, by such persons, delegated to that end by the Prince, whose Authority, in matters of Religion, hath sufficiently been asserted.

I will yet add (for the better reconciling this Order to the affections of some men) two words.

I. The Conveniency, and Expediency (that, I say not, Necessity) of Conformity, and Agreement, between the Ecclesiastical, and Civil Government. There is such an affinity between these two, that in Commonwealths, where the Government is by many, they always commend the Affairs of the Church to the Clergy, or *Presbytery*, and not to a Bishop: but where the Government is Monarchical in the State, Episcopacy in the Church is onely conformable to it; *Presbytery* no way comporting with Monarchy. Hence that *Proverbial* saying, *No Bishop, No King*. A saying that may be easily derided, but not so easily refuted. Our late sad Experiences have engraven it in such Capital Characters upon the understandings of all sober, and unprejudiced persons, that it will not easily be defaced.

II. The

II. The Utility, and Advantages, that redound to the Church by Episcopacy. I might entertain you (upon this Head) with the unanimous consent of all Historians, but I select his Testimony onely, who, of all the Antients, had the least affection for Bishops. St. Jerom (ad Tit. c. i.) *Toto orbe decretum est, ut ad tollenda schismata, & dissidia, unus, de Presbyteris electus, superponeretur ceteris.* It is universally decreed; that, for the prevention of Schisms, and differences, one chosen out of the *Presbyters*, be set over the rest. And again; *Ecclesie salus in summi sacerdotis, id est, Episcopi, dignitate consistit;* The safety of the Church consists in the Dignity of the High-Priest, that is, the Bishop: to whom, if there be not a Peculiar Power, distinct from all others, annexed; *Tot in Ecclesia efficientur schismata, quot sacerdotes* (advers. Lucif.) There will be as many Schisms, as Priests in the Church.

Our own Chronicles tell us, that King *Edward* the Elder, by Constituting five new Bishops, stopped an Inundation of Paganism, ready to break in on the West, for want of Pastours.

If any man question, or doubt of the Utility of this Reverend Order, let him look back upon the Torrent of Confusion, Here-

fy,

sy, and Blasphemy; that brake in upon us, while these Banks were by violent hands thrown down. *Hoc Ithacus velit, &c.* The Exirpation of *Episcopacy* in these Kingdoms is the *first-born* of the *Pope's* desires; That, which his Soul longs for, as for the *first-ripe fruit*; you know the *Apologue*, how, the *Wolves* would make peace with the *Sheep*, upon the condition, they would hang up all their *dogs*. Let but *Episcopacy*, and the *Liturgy*, be abolished, and the *Papists*, I assure you, shall promise you *peace* upon any terms.

There is nothing (that I know of) objected against this *Order*, but (that great *Bug-bear*) the *Covenant*. Have we not lifted up our hands to the *God of Heaven*, and sworn the *Exirpation of Prelacy*? How then can we admit of *Bishops*, or submit to them, being restored?

To this I Answer; An *unlawfull Oath* obligeth to nothing, but *repentance*. An *unjust Oath*, voluntarily taken, or imposed by an *unlawfull Authority*, is not binding to any man's *Conscience*.

You have *Covenanted*, and sworn the *Exirpation of Prelacy*: so did *Herod* binde himself with an oath to *Herodias* Daughter, that he would give her whatsoever she should ask; *Matthew* xiv. 7. so did certain *Jews* binde themselves with an *Oath of Execration*, that

*they would neither eat, nor drink, till they had killed Paul; Acts xxiii. 12,* Had those men done well in killing *Paul*; because they had bound themselves by a *curse*? or did *Herod* well, in giving *John Baptists* Head to the *Damsel*, for his *Oath's sake*? you will (I presume) say, *No*. Why *No*? would you not have them keep their *Oath*? I; but it was an *unjust Oath*. So was yours, and will be found *defective* in the Properties, required in a *just Oath*, *Truth*, *Judgment*, and *Righteousness* (*Jer. iv. 2.*) And we may soberly suppose, that many men Covenanted against the *Bishops*, for their Land's sake onely. As the *Earl of Kildare*, being Arraigned for burning a Church in *Ireland*, said, He would never have set fire to the Church, if he had not thought the *Bishop* had been in it. But, if any man can say, He took the *Covenant*, in *Truth*, *Judgment*, and *Righteousness*, he might lie under some temptation of keeping it, had it not wanted (that, which is *essentially* necessary to render an *Oath obliging*) a lawfull Authority to impose it. But, seeing it wanted this, (which it were *Treason* to deny) no man's Conscience is obliged by it: and he, who will persist in it because he hath *taken* it, justifies his doing of *evil*, by doing of *worse*. Since therefore through the goodness of *God*, and his *Majestie's* undaunted



daunted Resolution) the Reverend *Bishops* are restored to the *Church*; and sent as *Governours* by the *King*: if you be *Members* of this *Spiritual House*, you must submit to their *Directions*, and *Injunctions*, in all *Rites*, *Ceremonies*, and *Circumstances* of Religion. Which fairly leads me to (the last thing intended) the *Consideration*, and *Vindication* of the *Liturgy* of our *Church*.

The *Calves* of our *lips* (our *Prayers*) are a service more acceptable to the *God* of Heaven, then *Hecatombs* of *Oxen*, *Thousands* of *Rams*, or ten *Thousand* *Rivers* of *Oyl*. An *Heathen* could say, *Ευχὰς τοῖς Θεοῖς, ἢ βόας θύει* *Prayers* are a more acceptable *Sacrifice* to *God*, then *Oxen*. That part of our lives, which we spend in *Prayer*, is the most celestial, and *Divine*. *Prayer* is a *Duty* so absolutely necessary for every person, who acknowledgeth a *Deitie*, that *Nature* hath dictated it to those, who were strangers to the *Scriptures*, and *Aliens* to the *Common-wealth* of *Israel*. The *Mariners* (in *Jonah*) when the *Storm* was upon them, cried, every man, unto his *God*; (*Chap. i. verse 5.*) and the *Mr. of the Ship* rebuked the *Prophet* himself sharply for neglecting this *Duty*, with *What meanest thou, O Sleeper? Arise, call upon thy God*; *verse 6.* The *Sun* hath never yet beheld a person so impudent (pro-

vided he did not *say in his heart* with *David's Fool, There is no God*) as plainly, and directly, to condemn this *Duty*. In the exercise, or performance of which we are diversly concerned: after one manner, as we are men, private persons: and after another, as we are *Christians*, and members of (this *Spiritual house*, or *family*) the *Church*.

As *Private* persons, we are left free, to make choice of such *Time*, *Place*, and *Form*, as the *Exigence* of our present occasions require.

*First*, For *Time*: either the *Sixth hour* (as *St. Peter*, in *Acts* x. 9.) or the *Ninth hour* (as the *Centurion*, verse 3) either thrice a day, as *David*) at *Evening*, *Morning*, and *Noon* (*Psal.* lv. 17.) Or *Seven* times a Day, as *He*, *Psal.* cxix. 164.

*Secondly*, For *Place*: either in the *Closet*, *Upper-Room*, *Garden*, *Fields*, or elsewhere, with conveniency.

*Thirdly*, For the *Manner*: either taking unto our selves words, and expressions of our own, or making use of apt, and pertinent *Forms* invented by others. In all these *Circumstances* we are free, and at our own election, as *private persons*. But, as we are in *Family*, *Members* of the *house*, a *publick* body, we are not left free, but are under the directi-

on of our *Spiritual guides*, or *Governours*, in all these respects of *time*, *place*, and *form*. In the two first of these, *time*, and *place*, all (who are called *Christians*) agree, that the *King*, (or *Governours* under him) may prescribe, that *publique Prayers* shall be made at such *times*, and in such *places* onely. But the *third*, the prescribing a *Form*, will by no means be allowed by some to the *Spiritual Governours*, or any others. And others (who allow the *King*, and those, who are under him, authority to prescribe a *form* of *publique Prayer*) wil not admit of that, which we call *The Book of Common Prayer, and Administration of the Sacraments*. I shall endeavour therefore, first, to vindicate *set Forms* of *Prayer* in *General*; and, secondly, the *Liturgy* of our *Church* in *Particular*.

First, For the *lawfulness*, and *expediencie* of *set Forms* of *Prayer*, I offer four *Arguments*.

First, *The Example of God himself*, and of some *Holy men*, who were inspired by the *Holy Ghost*. In the sixth *Chapter* of the *Book of Numbers*, verse 22, and foreward, you have a *form* of *Blessing* the people prescribed, by *God himself*, to *Aaron*, and his sons. *The Lord spake unto Moses, saying, Speak unto Aaron, and his sons, saying, On this wise ye shall bless,*

blesse the Children of Israel, saying unto them, The Lord blesse thee, and keep thee; the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace. And, as God prescribed the Priests a Form to Bless the people, so he prescribes the People a Form, in these words; And thou shalt go unto the Priest, that shall be in those days, and say unto him, I profess this day unto the Lord thy God, that I am come unto the Countrey, which the Lord swaie unto our Fathers for to give us (Deut: xxvi. 2) and (verse 5.) Thou shalt speak, and say before the Lord thy God, A Syrian ready to perish was my Father, &c.

When they went to Battol, a Form was prescribed (Deut: xx. 2.) a form of Thanksgiving for victory, and deliverance. Then sang Moses, and the Children of Israel, this Song unto the Lord, and spake, saying, I will sing unto the Lord: for he hath triumphed gloriously, the Horse, and his Rider hath He thrown into the Sea, &c. (Exod. xx. 1.) This Song was composed by Moses, and learned by all the People, and repeated again, in the same words, by Miriam, (verse 21.) And Miriam answered them, Sing ye unto the Lord: for &c. King Hezekiah, delivered from Death, did not onely compose a Set-Form of Thanksgiv-  
ing;

ving; but used it all the Daies of his Life. *The Lord was ready to save me: therefore we will sing my Songs, to the stringed Instruments, all the daies of our Life in the House of the Lord.* (Isa. xxxviii. 20.) And the same Hezekiah commanded the Levites to sing praises to God, *with the words of David, and Asaph.* (2 Chron. xxix. 30.) *VVith the words of David, and Asaph; that is, with Forms, composed by those Sacred Pen-men.*

Secondly, The *Practise*, and *Precept* of our Lord *Christ* in the *New Testament* is a second *Argument*.

1. This *Practise*. (Matth. xxvi. 44.) *And he left them, and he went again, and prayed the third time, saying the same words. And again upon the Cross* (Matth. xxvii. 46.) *My God, my God, Why hast thou forsaken me?* The expresse words of *David* (Psal. xxii. 1.)

2. VVe have his *Precept* likewise, in prescribing the *Pater Nester*, not onely as a *Pattern*, but *Form of Prayer*. For, though he say in *St. Matthew*, *After this manner therefore pray ye, Our Father, &c.* (Matt. vi. 9.) yet he saith in *St. Luke*, *When ye pray, say, Our Father, &c.* (Luke xi. 2.) Since therefore *Christ* (in whom all the *Treasures of Wisdom, and Knowledg, were hid, in whom the*  

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fulnes

fulness of the Godhead dwelt bodily, to whom the Spirit was not given by measure, prescribes, and practiseth a Form of Prayer; the Sons of men may, without disparagement to their Parts, or Gifts, lawfully make use of a Set-Form.

Thirdly, The Example of St. John Baptist; who taught his Disciples to Pray, by prescribing them a Form (which occasioned the Disciples of Christ to desire, and him to answer their request, in giving them a Form) *Luke xi. 1.* To which (that excellent Person, whose loss the Church could hardly have sustained, had not God, by his Providence, in taking him from us, near the time of His Majestie's happy Restauration, swallowed up our Sorrows in victory of that Joy) the ever-to-be-Honoured Doctour Hammond adds an Apostolical Example, from that saying of Saint Paul, in the first to the *Corinthians, xiv. 26.* *How is it then Brethren? When you come together, every one of you hath a Psalm. Which (saith he) refers to some of the Psalms of David, or Asaph; which were then ordinarily used in their devotion: and, because every one had his severall Psalm, it is therefore reprov'd by the Apostle; as a thing tending to confusion.*

Fourthly, The Practise of the Universal Church.

Church. He, who lifts, need not glean after the Reapers; but may fill his Bosom with sheaves of Testimonies, collected by the diligent hand of *Cassander*: and since by the late VVriters concerning *Liturgies*.

The Greek Church hath Records of *Liturgies*, or *set Forms of Prayer*, made by *St. James*, contracted by *St. Basil*, and again abbreviated by *St. Chrysostom*. And Histories mention a short *Form of St. Peter's*; which alone (they say) was used in the *Roman Church* for a great while. And we have mention likewise of *St. Mark's Liturgie*. But (though these may admit some scruple, or doubt) *St. Augustine* (I am sure) speaks of some Forms, retained in the Church, (and still to be found in our Liturgy) particularly that (in the Administration of the Lord's Supper) of *Sursum corda*, &c. *Lift up your hearts*. Of which he saith, that they are (*Verba ab ipsis Apostolorum temporibus petita*) expressions borrowed from the very times of the Apostles.

And for many other particular Forms (used by us) we find them in *Cyril of Jerusalem* his Catechism. *Ignatius* is clear, and expresses for a Form; Πάντες ἐν τῷ αὐτῷ ἐν τῇ προσευχῇ, ἅμα συνήρχασθε, μία διάνοια ἔστω καὶ τὴν

*De rōs* ( *Ep. ad Magnes.* ) Let all meet together to the same action (or, place) in Prayer, Let there be one Common Prayer, one minde. And (waving plenteous Instances) take one Grand Testimony of Set-Forms, in stead of many. The *Milevitan Councel*, c. 12. *Placuit, ut preces, quæ præbata fuerint in Concilio, ab omnibus celebrentur, nec alia omnino dicantur in Ecclesia, nisi quæ a prudentioribus tractantur, vel comprobata in Synodo fuerint, ne forte aliquid contra fidem, aut per ignorantiam, aut per minus studium, sit compositum.* The Councel thought good, that the Prayers, which were approved in the Councel, should be used by all, and that no other should be said in the Church, but those, that had been weighed by the more prudent, or approved in a Synod; lest any thing through ignorance, or neglect, should be done against the Faith. These are some Arguments (among others) for the vindication of *Liturgies*, or Set-Forms of Prayer in General. I proceed to consider,

Secondly, The Composition of our *Liturgie* (the *Liturgie* of the Church of England) and in pursuance of this, I shall advance by three steps.

I. The Derision, Scorn, and Reproach, which



which is cast upon our *Liturgie*, by many, is so far from being a stumbling-block, or stone of offence, to scandalize any discerning Christian, that it is rather an Argument, evincing the dignity, and excellency of it. For

*First*, The best things, when they are set up as a mark to shoot at, by persons possessed with disdain, or dislike of them, may be cavilled at, and faulted, easily scorned, and derided. Some *Criticks* have been so bold, as to finde fault with the Frame, and order of the great *Fabrick* of the World, and called it (Blasphemously) *κυνέαρα*, and *συμύον*, confusion, or Confused mixture, and it is reported of *Alphonso* (Surnamed *The Wise*) one of the Kings of *Castile*, that he used many times to say, That, if he had stood at God's elbow when he made the World, many things should have been ordered better, then they were in the first Creation.

*Secondly*, We ought not to be Scandalized at our *Liturgie* in respect of the scoffs & jeers of its adversaries, because it is no more then the Holy Ghost hath foretold concerning these times, by the Apostles, St *Peter*, and St. *Jude*. *There shall come in the last days scoffers*, 2 *Pet*. 3. *There*

*There shall be Mockers in the last time;* (Jude 18.) Though therefore men stile it, in derision, *The English Mass-Book*, and *The Starve-us-Book*, and what not that is ugly; these may argue the Unchristianness of the persons, that belch them forth; but they do not evince the Anti-Christianity of our *Liturgie*.

*Thirdly*, As when one goes forth to encounter his Adversary, with a Rush, or Reed onely in his hand, we rationally conclude, that he hath not a Sword, or Spear in his Armory: So, when men bring railing Accusations onely against our *Liturgie*, we may safely conclude, That it is because they are destitute of every thing, that is solid, or substantial to charge it with. *Uratur motu animi, qui uti ratione non potest.* We may indulge them the liberty of their passion, who know not how to make use of Reason.

II. Though some persons have (through ignorance or malice) bitterly reproached our *Liturgie*, yet God hath raised up others, who have fairly blessed, and put a Crown upon the head of it. Mr. *Calvin* himself hath afforded it such a fair Testimony under his Hand, that one would think, his Disciples (for their Master's reputation at least) should forbear to blaspheme it. *Quod ad formulam precum, & Rituum Ecclesiasticorum, valde probo,*

ut certa illa exstet, a qua Pastoribus discedere in  
 functione sua non liceat. Tam ut consuletur  
 quorundam simplicitati, & imperitiæ, quam ut  
 certius ita constet omnium inter se Ecclesiarum  
 consensus. Postremo etiam, ut obviam eatur de-  
 sultoria quorundam levitati, qui novationes  
 quasdam affectant. (Ep. 87. wrote to the Duke  
 of Somerset the Protector, 22 Octob. Anno  
 1548.)

Concerning your Form of Prayer, and Ec-  
 clestiall Rites, I do much approve of a cer-  
 tain Set-Form; from which it shall not be  
 lawful for the Pastours, in their Ministration,  
 to recede; as well for their sakes, who are  
 ignorant, and unlearned; as that the Consent  
 of the whole Church may thereby the better  
 appear. And lastly, to prevent the Desultory  
 Levity of some, who affect Novelties.

Arch-Bishop Cranmer having Translated  
 King Edward's Common-Prayer-Book into  
 Latine, sent it to Mr. Bucer, and required his  
 Judgment of it: who answered, That there  
 was nothing in it, but what was taken out of the  
 Word of God: or which was not against it (com-  
 mode exceptum) being taken in a good sense.  
 There are some things indeed (quæ nisi quis,  
 &c.) which unless they be interpreted with  
 candor, may seem not so agreeable unto the  
 Word of God, and which unquiet men may wrest  
 unto

unto matter of Contention. Upon which occasion, that *Book* was surveyed; and, in those particulars, subject to such Cavils, corrected. I shall add onely to these two Foreign Testimonies, an equal number of our own Country-men, (both Martyrs.)

Mr. *John Hullier*, (Fellow of *King's College* in *Cambridge*) who suffered Martyrdom in *Queen Mary's* days, *Anno 1557.*) being at the stake, among many other Books, that were thrown into the fire to him, it happened, that a *Common-Prayer-Book* fell between his hands, which he joyfully received, open'd, and read, till the flame and smoak suffered him not to see any more: and then he fell to Prayer, holding his hands up to Heaven, and the Book between his Arms, next his Heart, thanking God for that mercy in sending him it (*Acts, & Mon. pag. 18 18.*)

Doctour *Taylor* (in the Conference between him, and *Gardiner*, *Jan. 22. Anno 1555.*) There was, (saith he) set forth by the most innocent *King Edward* (for whom God be praised everlastingly) the whole Church-Service, with great deliberation, and Advice of the Learned Men of the Realm, and authorized by the whole Parliament. "Which Book was never Reformed; but once; and yet by that one Reformation, it was so fully perfected, according to the

“ the Rules of our Religion, in every behalf,  
*That no Christian Conscience can be offended*  
*with any thing therein contained, (Aets, & Mon.*  
*fol. 1521.)* Mind the words of this Holy Mar-  
 tyr [ *No Christian Conscience can be offended*  
*with any thing therein contained*) and yet what  
 Swarms of Exceptions fly in the Face of it?  
 A plenteous Showr of Rain, seldom brings  
 forth more Mushrooms, (or Toad-Stools) then  
 the late Luxuriant Age hath produced Exce-  
 ptions against this Book. Concerning which,  
 take the Judgment of Mr. *Hooker*; *Whosoever*  
*doth measure them by number, must needs be*  
*out of love with a thing that hath so many*  
*faults: Whosoever by weight, cannot choose but*  
*esteem very highly of that, wherein the Wit of so*  
*scrupulous Adversaries hath not hitherto ob-*  
*served any defect, which themselves can serious-*  
*ly think to be of moment, (Eccles. Pol. B. 5. Sect.*  
*27.)* The examination of these Exceptions,  
 will be our third Step.

III. The Exceptions commonly brought  
 against our *Liturgie*, are either general, or  
 more particular.

*First*, In general, two things are chiefly  
 laid to its charge.

1. *It is a Superstitious Worship.*

In answer to this,

*First*, I presume, that (as they say Prover-  
 bially

bially) Every man, that talks of Robin Hood never shot in his Bow : So every one, that cries out Superstition, doth not well understand what Superstition is ; for Superstition (in the proper, and strict Notion, and signification of the Word) is the Worship of Idols, or Dead Men, *Δαιμονες*, or Superstites. Thus St. Paul tells the Athenians, I perceive that in all things you are too superstitious; (Act. xvii. 22.) *Δεισιδαιμονεστες*. Thus I suppose no man hath the Fore-head to charge our Liturgie with Superstition.

Superstition (in an improper, and more generally-received Notion) is, when things are either abhor'd, or observed, with a zealous, or fearful, but erroneous relation to God : By means of which, the Superstitious serve, either the true God, with needless Offices, or defraud Him of Necessary Duties, or bestow such honour, and service upon others, as is proper for, and should be peculiar to him onely.

That our Liturgie confers any Honour, or Service, proper, and peculiar to God, upon others, no man hath yet affirmed ; That it requires needless Offices, to be performed to the true God, no man can say, who believes that God (who made our Bodies, as well as our Souls) requires the external Worship of our Bodies, as well as the inward Service of  
our

our Mind. A man cannot exprefs too much in the out-side, provided the invifible part come not fhort of it; and ( I muft-fay ) I know not how the ftiffnefs of the *Knee*, can be acquitted from defect of Humility at leaft, if not of true Piety alfo.

Secondly, There may be as much Superftition, in rejecting of our *Liturgie*, as in retaining it: as much Superftition, in oppofing, as in afferting Ceremonies. A Negative *Touch not, Taffe not, Kneel not, Bow not*, may be *Superftitious*, as well as the Affirmative. An ignorant fear of difpleafing God, in fuch a Form, or Circumftance of Worfhip, may be *Superftitious* as well, as a *Blind Zeal*. For Fear is of all Affections ( Anger excepted ) the unaptelt to admit any Conference with Reason. While a man Superftitiously fears, left he fhould offend, in doing this, or that, he fins againft God, and his own Soul, in leaving that undone, which his Reason (if he hearken-ed to the Voice of it) would tell him he might, and ought to do. This is the firft, and great, but ( you fee ) groundlefs, Exception, againft our *Liturgie*. The fecond, is like unto it; namely, that, *Our Liturgie* is *Popifh*; or too near *Poperie*, being taken out of the *Mass-Book*. To this I answer,

First, (In the words of Learned Mr. *Hocker*)

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*It were violent, and extream, to say, that in nothing they may be followed, who are of the Church of Rome. (They acknowledg the Scriptures, of the Old and New Testament, to be the Word of God: They make Profession of all the Articles of the Faith; one God, one Saviour, one Baptism: it will not (I hope) be deemed Popery in Us to do so, because they do it.) Some things they do as men, some things as wise men, some things as Christian men; in these we may follow them: Some things they do as misled, and blinded with Error; As far, as they follow Reason, and Truth, we fear not to tread the same steps, in which they have gone, and to be their followers. While Rome keeps that, which is antienter, and better, others, whom we much more affect, leaving it for newer, and changing it for worse, we had rather follow the perfection of them whom we like not, then in their defects resemble them, whom we love; (Eccles. Pol. B. 5. Sect. 28.) We are sorry (saith Learned Doctour Covel) that their weakness taketh offence at that, which we hold as an honour, and a virtue in the Church of England; namely, that we have so sparingly, and as it were unwillingly, dissented from the Church of Rome; with whom, if the Corruptions of that Church would have given us leave, we would have willingly consented in their whole*

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*Service : which being unsafe, and unlawful, We follow them, notwithstanding, in all, wherein they follow those Holy and Antient Fathers, which first planted the Truth among them. (Modest Exam. pag. 185.)*

Secondly, It is no ways probable, were our *Liturgie Popish*, that the *Papists* would be such violent Opposers of it. We are assured by an Argument of *Christ's* own making, that it is not *Popish*: for (saith'our *Saviour*, Every Kingdom, divided against it self, is brought to desolation; and an house divided against an house falleth; (Luke xi. 17.) *John Ould* (in *Queen Mary's* days) wrote against the *Papists*, in Defence of the *Common-Prayer-Book*. And *Cranmer* made a Challenge, That, if he might be permitted by the *Queen*, to take to him *P. Martyr*, and four, or five more, they would enter the Lists with any *Papists* living, and defend the *Common-Prayer-Book*; to be perfectly agreeable to the Word of *God*, and the same, in effect, which had been for fifteen hundred years in the Church of *Christ*.

Thirdly, It is a known truth, that our Reformers retained not any part of the *Popish Service*, but reformed their *Breviary*, *Processional*, and *Mass-Book* (as they did their *Doctrine*) retaining nothing, but what the

Papists had received from purer Antiquity: which argues onely a fair compliance in us with the Antient Church, and not at all with them. And if it be said, that some Papists have boasted, that our Service is but their *Mass* in *English*. It is (certainly) a most unreasonable thing, that they who will not believe the Papist in any thing else, should believe them in their yain boast against us, and thinke it an accusation sufficiently proved, because some Papists have impudently said it.

Fourthly, The truth is, the Papists condemn our Book as much of Schism, as the *Consistorians* do of compliance; they accuse it as much of departing from the Church of *Rome*, as the others of remaining with it. Now there cannot be a surer evidence of the innocency of our *Liturgie*, then the contrary Censures, which it hath undergon between these two Persecutours in the extreame: it being the dictate of natural Reason, that Virtue is infallibly known by this, that it is accused by both the Extreames, as guilty of either; as (for instance) the true Liberality of mind is by this exemplified, that it is defamed by the Prodigal for Parcimony, and by the Niggard  
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for Prodigality. Thus you have some thing in Reply to the Objections in general, whereby it appears that our *Liturgie* is neither Superstitious, nor Popish.

The particular Objections are exceeding many; *but* (as Mr. Hooker in his Ep. Dedictory to his fifth Book: ) for the greatest part, such silly things, that the easiness renders them hard to be Disputed of in a serious manner. I shall briefly consider the most principal of them.

First, For the *Litany* (against which a Cloud of Darts are cast ) Mr. Hooker (a Person, of whom it is hard to say, whether his Sobriety, or Learning may challenge the greatest admiration ) tells us, *that the absolute perfection of this piece, upbraids with Errour, or something worse, them, Whom in all points it doth not satisfy.* (Eccles. Pol. B. § 41. (Of the rare effects of which, he gives us (there) two famous Instances: the one of *Mamercus* Bishop of *Vienna* (about 430. years after Christ ) the other of *Sidonius* Bishop of *Averna*, who by the frequent and fervent use of the *Rogation*, or *Litany*, obtained of God the aversion of portended Calamities, and the removing of Famine, and a Potent Enemy, which besieged

besieged them.

This part of our Service (*the Litany*) was called by the Antients 'Εκτενής 'ευχή earnest, or intense Prayer : and in the Greek Liturgy, simply 'Εκτενής, intense, or earnest. And therefore the Church requires the Congregation ( or, People) to be more exercised in it, then in any other part of the Service. Concerning which three things have been offered to be justified against any Gainsayers ; ( but no man hath yet entered the Lists.)

1. *That there is not any where extant a more particular excellent enumeration of all the private, or common wants of Christians, so far as it is likely to come to the cognisance of a Congregation.*

2. *Not a more innocent, blameless Form, against which there lies no just Objection ; and most of the unjust ones, that have been made, are reproachful to Scripture it self, from which the Passages excepted against are fetobed. As (for instance) That it may please thee to have mercy upon all men, from 1. Tim. ii. 1. I exhort therefore that first of all, Supplications, Prayers, Intercessions, and giving of thanks be made for all men.*

*Not a more artificial compofure, for the raising*

raising of our zeal, and keeping it up, then this so defamed part of our Liturgy. For which (and other Excellencies, undoubtedly it is (and not for any *conjur*ing or *swearing* in it (as some Blasphemously have said) that the Diuel hath took such care, that it should drink deepest of the bitter cup of calumnie, and reviling.

Secondly, For the *Responses*, and following the Presbyter, or Priest, in the Confession of Sins, and Profession of Faith. They were designed by the Church, (from the example of pure Antiquity) to very profitable uses: as

1. By way of mutual Charity, the people returning a prayer for the Priest, who begins one peculiarly for them. *The Lord be with you*, saith the Priest: *And with thy Spirit*, Answer the people.

2. To quicken devotion which is but to prone to dull and slacken by continual hearing.

3. To engage every one present, to be no idle, or unprofitable spectatour, or auditour of the Service onely.

Thirdly, For the *three Creeds* (the *Apostles*, *Nicene*, and *Athanasius* his *Creed*) they have been (of old) a badg of the Church, a mark to discern Christians, from Infidels, and *Jews*. I have not yet heard  
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of any thing objected against the matter of any of them. The *Apostles Creed* (whether delivered by the Apostles to the Church by Oral Tradition, that famous Tradition so much mentioned by the Fathers : or gathered out of the Writings of the Holy Apostles) is the sum of the whole Catholick Faith, the Key of the Christian Faith.

That of the *Council of Nice* was made in that famous Assembly of 318. Bishops, against the Heresie of *Arrius*, who denyed the Coeternity, and Coequality of the Son with the Father.

*Athanasius* his *Creed*, composed by that Father. (who alone opposed himself to that Torrent of *Arrianism*, which had over-flowed the whole world) was, both in the *East*, and *Western-Church*, accounted as a Treasure of great price. There is not any imaginable ground of rejecting either of these, unless it be to gratifie the Separatists, who are professed deniers, of one Article, [*the Holy Catholick Church.*]

Fourthly, For the *Doxology* (or, *Glory be to the Father*, &c.) it is a very antient Piece : the former Versicle of it, being (according to good Authours) composed by the first Council of *Nice* : and appointed by those

those Fathers to be used in the Church, as a lesser *Creed*, or Confession of the *Trinity*, and *ὁμοουσία*, *Consubstantiality* of the Son, and the *Holy Ghost*, with the Father. At which it hath therefore been the Custom antiently to stand up: Confession of God being a praising of Him; to which that Posture is most due, and proper. And for the other Versicle [ *As it was in the Beginning, &c.* ] when the *Macedonian* Hereticks excepted against the Divinity of the *Holy Ghost*, as a Novel Doctrine, Saint *Jerom*, in Opposition to them, added that unto the former Versicle.

Fifthly, For the reading of the *Commandements*, and the *Responses* after them: It must be acknowledged, that it is not antiently to be found in the Church, as a part of the *Service*, no not till King *Edward's* second *Liturgie*, ( by which yet we have this Advantage, That Popery cannot be charged upon it ) yet it will appear to be a profitable Part of Devotion. For the Priest, after a Prayer for Grace to love God, and keep His *Commandements*, [ *Almighty God, unto whom all Hearts be open, &c.* ] is appointed to stand, and read the *Commandements* distinctly to the People: and they  
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to receive them in an humble Affection of Heart, and convenient Posture of Body, as means to try, & examine themselves, to humble themselves, in a Sense of their several Failings, & thereupon to implore, every one for himself, and for others (even for the whole Kingdom) First, God's Mercy for Pardon, for every thing, in which we have violated his Holy Commandments [*Lord have Mercy upon us*] Secondly, Grace for the time to come, to perform that, which is acceptable to God [*And incline our Hearts to keep this Law.*]

Lastly, *For the Communion of the Sick.* It is of long standing in the Church, we have an undeniable Evidence of it, in the *Canons of the Councils* about the *Lapsi, & excommunicati*, (the Fallen into some scandalous Sin, and Excommunicate) which take Care, that they should have the Peace of the Church at their Departure out of the World (*in extremis*) and (if with Expressions of Penitence they desire it) the *Holy Sacrament*. No Person can be dissatisfied with this, who hath, or shall, read the famous Story of the dying *Serapion*, in *Eusebius*, lib. 6. cap. 36.

And



And thus there is enough (I suppose) said, to reconcile any sober Person ( who hath a better Esteem of *Antiquity*, then *Novelty* ) to the *Liturgie* of our *Church*, and to confirm those ( who are perswaded, according to Saint *Peter's* Doctrine ) that they ow Obedience to the *Reverend Bishops*, as *Governours* sent by the *King* ) in their Religious Observation of it, and that strictly, and precisely, according to the *Rubrick*, in every thing contained in, and required by it: at least till the same Authority, that Established, & hath so often Confirmed it, shall think fit in their great Wisdoms to reform it; I mean, with Soap to wash, & cleanse it from any pollutions, that it may possibly have contracted, not by *Nitre*, to tear out the Bowels of it.

The Inconveniences of altering any thing in the Publick Established *Liturgie* of a *Church* are so visible, and notorious, that no Wise men will, without Cogent Necessity, rush upon it, because ( as *Cicero* saith from *Socrates*, ) *Mutata Musica, mutantur & Mores*: A Change of *Manners* is consequent to a Change of *Musick*.

It is a thing justly to be feared, if the Prince shall consent to the taking one, or a few

few Bricks out of the Wall, because they are not (as is pretended) well-burnt, that the Persons of that Perswasion and Importunity, will take leave to pluck them out one by one, till they leave no Wall at all. But I hope, the persons in Authority (over us) have learned (by a dear bought Experience) to take heed of *Root, and Branch-men*; and not to consent to pull down the whole Fa-brick, because a Window, or Chimney, it may be a Tile onely, is misplaced.

It is an unpardonable Errour in any, to think, that the *Act of Reformation*, consists in the taking away things, together with the abuse of them (if any be) for, that cannot be said to be *Reformed*, which is made *New*. *Reformation* is (properly) *Repetitio vel restitutio facti antiqui*, The Repetition or Restitution of an antient Custom. Thus, let our *Liturgie*, (if it stand in any need) be *reformed*; but God of his Mercy grant, that neither our *Liturgie*, nor the *Administratours* of it, fall again under a *Gunpowder-Reformation*.

It is said of *Rome*, that she never understood what *Cato* was aright, till she had lost him (*Catonem non intellexit civitas, nisi cum perdidit*) the loss we sustained through

through the abolishing our *Liturgie* (by that *Ordinance*, which was discharged against it) will have (I hope) such an impression upon the Spirits of all those, that have good will for the *Church of England*, that it will not (for the time to come) be an easy matter for those, that rise up against it, to cast it down a second time. To prevent which,

1. Do not provoke God through your want of Diligence, in assembling your selves together, to deliver up the *Liturgie* into the hands of violent men, skilful to destroy. If the God of Heaven once perceive (by your negligence in frequenting it) that it is a matter of Indifferencie to you, whether you enjoy it, or enjoy it not, he will have a just occasion Administred, to take that from you, upon which you set so little value.

2. Let your Ardour and Fervency in performing this prescribed *Service* testifie to God, Angels, and Men, that your Souls are delighted with it: that it is not the labour of your Lips onely, but the devout breathings of your pious Souls. If you do thus, God will delight to establish it, and make it appear, that it is a Plant of your  
Heavenly

Heavenly Father's Planting, which no mortal hand shall be able to pluck up.

And, if any person (to conclude) be offended at it, because it is antient, or solemn, or sober, or charitable; you may be sorry for their weakness, and labour to inform them: *but be sure you choose rather, to displease one, or a few peevish Servants in the Family; then to offend the whole Hous-hold, and incurr the displeasure of the great Master of the House, God himself.*

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